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The Protestant Purgatory

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The Hades gospel promises various classes of unbelievers that in Hades they will get another opportunity to be converted. See CONCORDIA THEOLOGICAL MONTHLY, 1945, May, June, September, and December issues. But it has a message also for the believers. It tells them that after their death they will be purged in Hades of the remnants of sin still clinging to them and thus be fitted for heaven. This Hades institution is not exactly the Catholic purgatory, but a purgatory it is still, a needed purgatory.—It is known as the Protestant purgatory.

The function of the Romish purgatory is to prepare the souls of the departed believers for heaven. While "the guilt is remitted to every penitent sinner," there remains a "debt of temporal punishment to be discharged in this world, or in the next in purgatory, before the entrance to the kingdom of heaven can be opened to him." So say the *Canons and Decrees of the Council of Trent*, Sess. VI, Canon XXX. Cardinal Gibbons explains: "The Catholic Church teaches that, besides a place of eternal torment for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin or who have not satisfied the justice of God for sins already forgiven. She also teaches that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth." (*The Faith of our Fathers*,

p. 205.) Di Bruno explains further: "Purgatory is a state of suffering after this life in which those souls are for a time detained which leave this world guilty only of venial sins. In purgatory these souls are purified and rendered fit to enter heaven, where nothing defiled enters. . . . After being purified there from the stain of these venial or lesser faults they are admitted into heaven." (*Catholic Belief*, p. 161. — 1922.) "Rome teaches that 'the pains of purgatory are very severe, surpassing any endured in this life' (Bellarmine), so terrible and agonizing that they differ only from the pain of the damned in the fact that there is an appointed limit to the one, not to the other." (H. M. Luckock, *The Intermediate State*, pp. 71, 76.) "The papists hold that one hour of purgatory is as painful as a thousand years of temporal bodily suffering." (Luther, IV:1661). "A passage in the *Catechismus Romanus* says: '*Poenā purgatorii excedit omnem poenā temporalem huius vitæ*'; i. e., 'The punishment of purgatory surpasses all temporal punishment of this life.' This is in accordance with what Cardinal Bellarmine says (de Purgat. . . . p. 410): '*Theologi fere omnes docent eodem in loco esse, et eodem igni torqueri, damnatos et animas purgatorii*'; i. e., 'Almost all theologians teach that the damned and the souls in purgatory are in the same place and tortured in the same fire.'" (E. J. Stearns, *The Faith of Our Forefathers*, p. 237.)

The doctrine of purgatory involves a fundamental error. It holds that Christ did not fully satisfy the justice of God. It denies the chief article of the Christian religion, that through faith we have full remission of the guilt and punishment of all sins. It denies the heart of the Gospel and strikes at the heart of Protestantism. Luther: "Purgatory is one great lie; it is throughout pure wickedness and is based on unbelief. For they deny that faith saves and hold that man must satisfy the justice of God in order to be saved." (I:1462.) The Smalcald Articles: "Purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls." (*Triglotta*, p. 465.)

That is the Catholic purgatory. And what is the Protestant purgatory? The Hades theologians, particularly those who believe in salvation by faith alone, refuse to embody

all the Romish features in their reconstructed purgatory. But they have taken over this feature: the dying Christian carries remnants of sin with him into the next world and must go through a purgatorial, purifying process in Hades before he enters heaven. Let us hear a few typical statements.

The Gospel of the Hereafter, by J. Paterson-Smyth, declares: "What of the souls who had gone out of earth from the beginning of the world without knowing Him? He was about to go forth in a few moments, 'quickened in His Spirit' (1 Pet. 3:18), to bring His glad Gospel to the waiting souls. At the Reformation time there were terrible abuses connected with the Church's doctrine of the intermediate life: the practice of purchased masses, and pardons, and indulgences, and all the absurdities connected with the Roman purgatory. One does not wonder—though one may greatly regret—that the indignant reformers, in sweeping away the falsehood, sometimes swept away also the underlying truth. . . . So for centuries this has been the 'lost article of the Creed.' . . . Think that the great majority of those who die, even though penitent and striving after right, have much of evil clinging to them; that even the best is not without many faults and stains. If nothing that defileth shall enter heaven, if growth is a law of all life as far as we know it, are we not practically compelled to believe that much of the growth and purification needed to fit us for God's presence shall take place in the great waiting life? . . . We are asking from Him blessing for them. For surely they are not above wanting His blessings still—not even the best of them—though safe with Him, though forgiven their sins, they are still imperfect, still needing to grow in grace, in purification, in fitness for the final heaven by and by. And we can help their growth. . . . Character is fixing eternal destiny. Hades life is dependent on character. Judgment is a sifting according to character. . . . It is character that makes heaven." (Pages 63, 65, 124, 129, 163 c, 202.)¹

¹ Note that the Hades gospel according to J. Paterson-Smyth proclaims both a second probation for the unbelievers and a purification for the believers. Not all who teach a second probation teach the Protestant purgatory. But the great majority does. When Schleiermacher spoke of "a continued probation after death," he had in mind also the believers and their need of progress in sanctification. He said: "If the believers would be the same ethically that they were at the time of death, sin would also dwell with them at the resurrection."

The gospel of the hereafter according to H. M. Luckock declares: "In the intermediate state the spiritual element in his [the believer's] being is free to prepare itself, by a course of progressive advancement, for the goal of its ambition, the vision of God. . . . The Westminster divines committed an egregious blunder in laying it down as a dogma [in the Westminster Confession, chap. XXXII] that 'the souls of the righteous being then (*i. e.*, at death) made perfect in holiness are received into the highest heavens, where they behold the face of God in light and glory.' . . . It seems almost impossible to form any other conclusion than that the souls of the departed pass through some purifying process between death and judgment. By far the majority of those who die are imperfect; they are not deserving of hell, but, at the same time, are quite unfit for heaven. Every one who dies with the blemishes and stains of a sinful nature uneffaced, even though he may have received pardon and forgiveness, will obviously require spiritual cleansing and purification. It has been authoritatively pronounced to be the indispensable qualification for admission to the vision of God. . . . It was a Lutheran divine of the greatest eminence who defied the narrow-mindedness of his sect and boldly taught that 'in a purely spiritual sense there must be a purgatory determined for the cleansing of the soul in the intermediate state.'—Bishop Martensen." (*Op. cit.*, pp. 15, 18, 26, 62 f., 72.) — Luckock adds these thoughts: "There must, then, be souls in the intermediate state at different stages of progressive holiness, and such inequality almost necessitates the belief that the more advanced will be able to help those who are behind and less perfect themselves." (P. 169.)

E. H. Plumptre puts it thus: "Grant, as fully as you please, that a man is justified by faith and that one who dies in faith (I do not now discuss the nature of that saving faith) is therefore saved; it yet remains a fact of experience that the great majority of men die with characters imperfectly developed, with many weaknesses and sins. Are we to assume, and if so,

(*Glaubenslehre*, § 161.1. — See *The Lutheran Church Quarterly*, 1944, p. 452.) When Prof. Charles Augustus Briggs, who disturbed the Church in 1893, spoke of "progressive sanctification," he meant these two things: in Hades certain unbelievers would have another opportunity for conversion, and the believers would have the opportunity to perfect their sanctification. (See *Lehre und Wehre*, 1893, p. 162.) Most Hades theologians follow this pattern.

on what ground of Scripture or of reason, that death, as in a moment, transfigures the whole man into the likeness of the Lord, and effects a complete sanctification? It can scarcely be supposed that the character, with all its weaknesses, or worse than weaknesses, continues stereotyped, as it were, at the hour of death. . . . That the 'sleep' (1 Thess. 4:13 f.; 1 Cor. 15:20) was not one of unconsciousness, and that some were capable of rising to a higher stage of knowledge and holiness seemed to be implied in the statements that Christ 'went and preached to the spirits in prison' and that the 'Gospel was preached to the dead' (1 Pet. 3:19; 4:6). It cannot be wondered at that the conclusions of Christian eschatology have seen in the intermediate state the region in which a work of illumination and purification might be carried on behind the veil." (*The Spirits in Prison*, pp. 124, 308.) Plumptre adds the thought "There is no *a priori* reason why we should not pray for the growth in holiness, and therefore in blessedness, of those who are behind the veil as well as for those who are still militant on earth." And there is that "wider hope. Our purgatory, if we may venture to seek to rehabilitate that abused and dishonored word, will not be confined to the baptized or to those who have known historically and through human teachers the revelation of God in Christ, but will include all who have lived according to the light they had." (Pp. 308, 309.)

F. W. Farrar, Dean of Canterbury: "I do not by any means hold the 'Romish doctrine of purgatory.' . . . But this 'Roman doctrine' is not to be confused with the opinion of many of the Fathers that there is *some* intermediate state wherein souls which, at the time of death, are still imperfect and unworthy and not yet in a state of grace — and of such are the vast majority of us all — may still be reached by God's mercy beyond the grave. The learned and thoughtful Lutheran Bishop Martensen holds 'that the Romish doctrine . . . nevertheless contains the truth that the intermediate state must, in a purely spiritual sense, be a purgatory destined for the purifying of the soul.'" (*Eternal Hope*, p. XXVII f.)

Statements like these do not constitute exceptions but represent the normal teaching of modern theology. Dr. Walther said in class: "Alle Neueren lehren ein Fegfeuer." He was commenting on Luthardt's statement: "Die Dogmatik laesst, *ungeschichtlich*, die Entscheidung mit dem Tod schon

voellig abgeschlossen sein. . . . Seit der Zeit des Pietismus kam aber die Lehre von einem Zwischenzustand wieder auf und wurde in der neueren Zeit beliebt, wobei es sich besonders um die Fragen der Zwischenleiblichkeit, der Entwicklungsfähigkeit und Bekehrungsmöglichkeit und der Möglichkeit vollendeter Heiligkeit handelt." (*Compendium*, 291-293. Substantially the same in the Luthardt-Jelke *Kompendium*, p. 432.) — To show how great a vogue the Protestant purgatory has attained in modern theology a few additional statements should be submitted.

Writing in *The Living Church* of 1944, W. M. Hay affirms: "Death, marking a definite period of progress here ended, ushers life into not two, but three possibilities — either hell (final fixation of the will against God) or heaven (final but ever-expanding rest of the good will in God), or a condition to be described as not-quite-heaven or not-yet-heaven. The common name is purgatory — the place or condition of cleansing from all vestiges of sin. The Scriptural basis for a belief in purgatory is very slight. The doctrine arises psychologically and philosophically." "There can be, then, for the intensely alive soul after death either heaven for the clean, a further preparation for the stained but heaven-worthy (not a magical change, not instantaneous, for the human will must co-operate); as for the hopelessly out of tune, they go to a place where hope is no more." "Purgatory: A Hope and an Escape." For K. and all like him there is an experience (how prolonged no man knows) wherein and whereby all that is fault, wrong, undone, all that unfits him for the vision and nearer presence of God, will be purged and done away. Purgatory is the name of the sphere and the process by which those who (by faith, penitence and perseverance — though each of these be of the slightest) are destined for heaven, are purged, cleansed of all that unfits them for that high destiny." Desmond Morse-Boycott: "We may look beyond the purgatorial stage to the life of bliss in heaven. But before I direct your mind to a consideration of the holy city, let me remind you again that it is no part of the Christian faith to believe that we reach that stage of ultimate bliss as an automatic result of death. There are the greater saints of God, like St. Francis of Assisi, who live in such an intense communion with God here on earth, and are bathed in the fire of such abnormal con-

tact, that their sins and frailties are conceivably purged away before they died, so that death becomes to them the portal of heaven itself. But for most of the family of God, even the very saintly, death is a portal to a place of preparation for heaven." (*The Living Church*, Dec. 3, 1941.) *The Living Church*, May 14, 1944: "To the editor: I want to thank you for publishing the deeply moving article 'Purgatory — A Hope and an Escape.' . . . I find my only comfort in praying for the dead. . . . St. Peter in his First Epistle tells us that our Lord in the interval between His death and resurrection 'preached to the spirits in prison.' Our Lord's own words to the penitent thief were: 'This day shalt thou be with me in paradise.' He did not go into heaven on that day but into the 'place of the dead,' which was where the penitent thief must have gone also. Hence I am forced into the belief that the doctrine of a 'purgatory,' an 'intermediate state,' a 'larger hope,' is Scriptural and a part of the holy catholic faith."

H. C. Sheldon (Methodist): "The principal considerations which may be urged in favor of the supposition that progressive sanctification and distinct moral transitions may have place in the intermediate state are . . . (2) Peter's reference to the preaching of Christ, apparently in the interval between death and resurrection. . . . (3) Great multitudes of men who may be regarded as possessing the root of Christian character do not appear to have been completely sanctified before death. Therefore, since death cannot be regarded as transforming man's spiritual nature, the reason of the case seems to dictate that the completion of sanctification must be effected by a process covering a greater or less interval. At least no rational warrant can be found for the supposition that multitudes, whom the providence and grace of God fail to bring to entire holiness during the years of earthly life, encounter means of complete spiritual transformation the moment they pass out of this life." (*System of Christian Doctrine*, p. 555 f.) Edwin Lewis (Methodist): "It is frequently supposed that Christianity teaches that every man's eternal destiny is fixed at the moment of his death. That this belief has been taught here and there in the Church — especially in certain Protestant churches — is undoubtedly true. But it is not the proper meaning of the Gospel. It is not the uniform Christian tradition. When Scripture is quoted in support of the teaching,

it is usually some highly metaphorical passages which may have a quite different significance. . . . What we surmise is that between this world and the next — and the next — and the next — is moral continuity. . . . That purgatorial discipline will continue into the future life is an idea implicit in the total Christian view of things. . . . Inevitably the human soul passes through a succession of worlds until one of two unchangeable states is reached — the heaven, which is eternal life, or the hell, which is eternal death." (*The Christian Advocate*, July 1, 1943.)

Richard Rothe (follower of Schleiermacher) affirms: "In the *Totenreich* salvation will be offered once more to those who died in unbelief. . . . Because of the corruption of their ethical nature it is much harder, and it takes a much longer time, to effect their renewal than is the case with the believers, who in Hades need to *eliminate only some dross*." (See W. Oelsner, *Die Entwicklung der Eschatologie von Schleiermacher bis zur Gegenwart*, p. 32.) I. A. Dorner (follower of Schleiermacher): "The passages which make the pious enter at once a better place exclude a purgatory as a state of punishment or penance, but by no means exclude a growth in perfection and blessedness. Even the departed righteous are not quite perfect before the resurrection. There is, therefore, a *status intermedius* even for believers, not an instantaneous passage into perfect holiness." (*System of Christian Doctrine*, IV, p. 410.) And that is the absolute truth, say the Swedenborgians, for "most people do not become altogether fitted for heaven in this world"; they must be "led from one society to another" in the next world (see *Popular Symbolics*, p. 394) "and in the next — and in the next," as Edwin Lewis has it. "Some are taken up into heaven immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections are removed." (Swedenborg's *Heaven and Hell*, paragraphs 491, 498, 511 ff.)

Among the Lutherans too there are many, very many theologians who are spreading the fable of the Protestant purgatory. We read in the *Lutheraner* of 1945, page 195: "Blind muss ja derjenige sein, der nicht sieht, dass die Lehre vom Fegfeuer ein Schwindel ist. Leider gibt es lutherisch sich nennende Professoren und Doktoren, die dem Fegfeuer, wenn auch in feinerer Weise, das Wort reden. Zu Narren

sind sie geworden trotz ihrer Gelehrsamkeit." Dr. H. Martensen, Bishop of Seeland, Denmark, writes: "As no soul leaves this present existence in a fully complete and prepared state, we must suppose that there is an intermediate state, a realm of progressive development in which souls are prepared and matured for a final judgment. Though the Romish doctrine of purgatory is repudiated because it is mixed up with so many crude and false positions, it nevertheless contains the truth that the intermediate state must in a purely spiritual sense be a purgatory, designed for the purifying of the soul. . . . The departed live in a deep spiritual life. The soul now enters into its own inmost recesses, resorts to that which is the very foundation of life, the true substratum and source of all existence. Hence arises the purgatorial nature of this state. . . . Even the blessed in Hades have still an inner history, they still need a purifying, an increase and growth in holiness and in bliss." (*Christian Dogmatics*, p. 457 f. 463.)²

Kahnis, another leading Lutheran theologian, is fighting side by side with Martensen for the Protestant purgatory. He says: "Underlying the concept of purgatory there is this truth, that many Christians still need further cleansing. . . . There are very many Christians who, as far as men can judge, have true faith, but their faith is still so much debased by the dross of the Old Adam that we cannot but judge that they cannot, if they remain what they are, enter paradise, if paradise is to remain what it is. . . . Do not tell me that with the body also much of the Old Adam will be shuffled off. . . . The nature of a person cannot be changed by one magic stroke. How could a Christian, who is deficient in love, attain through death, suddenly at one stroke, perfect love? We are thus driven to assume that in yonder world purification and development is called for." (*Dogmatik*, II, p. 498. — Quoted and analyzed in Pieper's *Christliche Dogmatik*, III, p. 567.)

² The Protestant-purgatory theologians make much of this affirmation by Bishop Martensen. Luckock and Farrar, as we have seen, made use of it. So also Plumptre: "The *Christian Dogmatics* of Bishop Martensen takes its place side by side with Nitzsch's *Christian Doctrine*, or perhaps as standing on even a higher level as to clearness of vision and profoundly reverential thought." His lengthy excerpt from Martensen contains the quotation given above. It was also favorably received by the Catholics. The *Catholic Encyclopedia* writes: "Modern Protestants, while they avoid the name purgatory, frequently teach the doctrine of 'the middle state,' and Martensen writes: 'As no soul . . . in which souls are prepared for the final Judgment.'"

There is Seeberg, who also believes in a "purgatory not of satisfaction but of grace" in yonder world, that "being the real truth at the bottom of the Romish teaching of purgatory" (see W. Oelsner, *op. cit.*, p. 74; P. Althaus, *Die Letzten Dinge*, p. 203); and even Hengstenberg teaches: "In the realm of death the lowest compartment is the place of torment, the antechamber of hell, and the upper compartment is paradise, the antechamber of heaven. There the blessed dead dwell. . . . The believer has already here on earth the assurance of salvation, and this assurance grows when death relieves him of the misery of this world and brings him closer to the Lord. However, he cannot see God until he is perfectly sanctified (Matt. 5:8; Heb. 12:14; Rev. 21:27). How and when does he obtain perfect holiness? We do not know how much influence the hour of death may have. But however great it be, the laying aside of the body cannot bring about perfect purification and sanctification, since the body alone is not the seat of sin. And remember that purification cannot take place in a moment. Now, since it is certain that in most cases the souls enter yonder world with their sins indeed forgiven but not completely eradicated, we are compelled to assume that the souls continue the process of cleansing, interrupted by death, in the *Totenreich*." (*Kirchenzeitung*, 1853. See *Proceedings, Illinois District*, 1886, p. 60.)

We have space for one more pronouncement. In his book *The Faith of the Church* C. M. Jacobs advocates both the possibility of conversion in Hades³ and the Protestant purgatory. "While speaking to you of the future life, there is one thought that I would suggest. It is not taught in the Scriptures and has no authority save that of probability. The thought of resurrection implies a time of waiting, and to me at least that means a time of growth, a preparation of the soul for entrance upon its higher form of life. This is the truth, it seems to me, that lies in the idea of a purgatory. To most Protestants the very word is abhorrent. It recalls to our minds the teaching of the Roman Church, which all of us re-

³ "Christians of all times have been concerned over the fate of those who in this life have never heard the name of Christ. . . . Are they to spend eternity in the outer darkness? . . . Does not this clause of the Creed [descended into hell] suggest—I will not venture to say that it teaches—another possibility? He descended into Hades, the place of the departed, that He might be their Savior too" (pp. 61, 62).

ject. It makes us think about a place of torment to which departing souls are taken, a place of punishment for those whose sins have been forgiven, a place of pain upon the road of heaven. But is there any one of us who believes that he is really ready to enter heaven now and be with a holy God, even though all his sins are forgiven? And may we not reverently hope that after death we shall be progressively prepared for a life that is so far beyond us that we are not ready for it now? Many have thought so, and I share that hope." (P. 111.)

Karl Hase (rationalist) thus sums up the case for the Protestant purgatory: "Die meisten Sterbenden sind wohl zu gut fuer die Hoelle, aber sicher zu schlecht fuer den Himmel. Most men are at death too good for hell, but certainly not good enough for heaven." And after presenting Moehler's description of the Catholic purgatory, he declares: "Our Protestantism is pretty much in accord with this enlightened view of a purgatory, whose flames have been extinguished." (Quoted in P. Althaus, *Die Letzten Dinge*, p. 203.) — Althaus adds this: "Selbst ein lutherischer Dogmatiker wie Rud. Hofmann in Leipzig erklaert sich mit Hase's Satz einverstanden. (Herzog, *Realenzyklopaedie* 3, Artikel "Fegfeuer")." ⁴

⁴ J. A. Moehler: "The doctrine of an ulterior state of purification, of a purgatory in fine, is involved in the Catholic dogma of justification and is absolutely inseparable from the same. . . . We shall speak here only of the peculiar mode of communion which is kept up between us and the poor souls that are delivered over to the cleansing fire. . . . But as to the mode of punishment and the place which purgatory occupies the Church teaches nothing further; for she has, on this point, received no special revelations; and where we use the expression 'purifying fire,' we employ it only in the usual figurative sense." (*Symbolism*, p. 352 f.) — Farrar agrees with Hase: "In point of fact the taunt of the Romish controversialist Moehler that a 'Protestantism must either admit many into heaven stained with sin, or imagine that a magical change is wrought merely by death' is unanswerable, unless we reply with Karl Hase that both views are untenable, since most men at death are indeed not wicked enough to deserve an endless hell, yet not holy enough to be admitted into heaven. And Hase proceeds to argue with justice that our Protestantism is perfectly reconcilable (not indeed with a dogmatic and definite) but with 'a subdued and enlightened view of purgatory,' i. e., of progressive amelioration, of a purifying process, after death." (*Op. cit.*, p. 182.) — In his "*Widerruf vom Fegfeuer*" Moehler retains the heart of the Catholic doctrine of purgatory — the denial of the Gospel. We said above: "The doctrine of purgatory involves a fundamental error. It holds that Christ did not fully satisfy the justice of God. It denies the chief article of the Christian religion, that through faith we have full remission of the guilt and punishment of sin." Now note Moehler's declaration that the souls in purgatory suffer "punishment." On page 356 he repeats it: "In the other world the believer has still to endure punishment." And

Justin Martyr felt very strongly on this matter. He declared: "Those who hold that when men die their souls are at once taken to heaven are not to be accounted Christians or even Jews." (Quoted in *The Gospel of the Hereafter*, p. 36.) The moderns will hardly use the extreme language of Justin Martyr; but believing that most Christians cannot be taken into heaven at death, they insist, vehemently and passionately, that the Protestant purgatory is an absolute necessity.

Now, all of this is contrary to Scripture. Holy Scripture teaches that the souls of the believers are taken at death directly into heaven. Luke 23:43: "Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise."⁵ Luke 16:22: "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom."⁶ Acts 7:55, 59: "Stephen looked up steadfastly into

in chapter 23, pages 170—176, he shows "that the doctrine of a place of purification is closely connected with the Catholic theory of justification," the Catholic teaching on justification being that in order to be justified, to be saved, "the Law must be fulfilled inwardly in us" (p. 175), that justification is essentially sanctification, "is considered an infusion of the love of God in our hearts" (p. 105). We cannot understand how men who believe in the *sola fide* are ready to accept Moehler's teaching on purgatory as being a more "enlightened view" than that of the Tridentine generation of Catholics. Did Cardinal Gibbons have a more enlightened view? We had his statement that purgatory is for those "who have not satisfied the justice of God for sins already forgiven."

⁵ *Lutheran Companion*, May 14, 1932: "Does the 'today' deny purgatory?—I believe it does. Here was a sinner who certainly needed purifying in the fires of purgatory if any man ever did; yet the promise is for immediate salvation. As Erdman says: 'Out of a life of sin and shame he passed immediately into a state of blessedness.'" It denies both the Catholic and the Protestant purgatory. Lenski's *Commentary*: "Here all the perversions about *sheol* and *hades* are brought in, plus even the descent into *hades*, confounding even confusion. Yet all this muddle furnishes no proof whatever for more than two places in the other world. . . . Also Jesus did not say: 'Today thou shalt be in purgatory.' Yet, if ever a sinner deserved a long term in purgatory, this malefactor was one. His immediate transfer into heaven is proof fatal to the idea of a purgatory or of any intermediate place."—We have shown in the preceding articles that in Scripture "paradise" and "Abraham's bosom" are synonymous with "heaven."

⁶ *The Pulpit Commentary*: "From our Lord's way of speaking of the great changes in the cases of both Lazarus and Dives it would seem as though there was absolutely no pause between the two lives of this world and the world to come." "It would seem"—make it stronger! Stoeckhardt, *Biblische Geschichte*, p. 207 ff.: "The beggar died and was carried by the angels into Abraham's bosom, that is, into paradise, the home of the blessed. . . . The end of the believers is eternal bliss, the fullness of joy in blissful communion with God and all the elect." Kretzmann's *Commentary*: "The beggar died. But his death provoked an embassy from heaven: he was carried up by the angels into the bosom of Abraham . . . was joyfully received into the eternal home and found a place of honor by the side of Abraham."

heaven and saw the glory of God and Jesus standing on the right hand of God. And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Is this one of the "highly metaphorical passages" which Edwin Lewis had in mind? Phil. 1:23: "Having a desire to depart and to be with Christ." Is this another highly metaphorical passage?⁷ 2 Tim. 4:7 f.: "I have finished my course. . . . Henceforth there is laid up for me a crown of righteousness." Metaphorical?⁸ Heb. 12:22 f. In "the heavenly Jerusalem," the home and dwelling place of God, are *now* dwelling "the spirits of just men made perfect." They are not waiting for the Last Day to be pronounced perfect. Luke 2:29: "Lord, now lettest thou thy servant depart in peace." The day of Simeon's death brought this peace. Rev. 14:13: "Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Luther: "'Vom Fegfeuer.' . . . 'The righteous perisheth, and no man layeth it to heart. . . . He shall enter into peace' (Is. 57:1, 2). That is all we need to know about the saints, who die in Christ. Theirs is a peace and security that is beyond our comprehension. . . . After the dissolution of their bodies they rest in peace and security till Christ comes for the Judgment. Rev. 14:13 plainly indicates that. They that die in the Lord are in eternal bliss. Therefore, since the text states that they are at rest, it follows that there is no purgatory. If they died in the Lord, they rest from their labor. Oder du musst die Worte der Offenbarung ganz und gar leugnen. . . . It is enough that we know that according to Luke 16:23 ff. Abraham and Lazarus are in peace and rest.

⁷ Charles Hodge: "Two things are here perfectly plain: first, that Paul regards the state of the soul after death as more exalted than its condition while in the flesh, and, secondly, that this change for the better takes place immediately after death. He was confident that as soon as he departed he would be with Christ. Both these points are conceded even by those who deny the doctrine which they evidently involve." (*Systematic Theology*, III, p. 729.) — Herzog, R. E. 3, s. v. Hades: "According to 1 Thess. 4:16 and 1 Cor. 15:25 it would seem that the departed Christians too remain in Hades till the resurrection. The contrary teaching is found in Phil. 1:23, where it is said that the believers are after death *ὁν Χριστῷ*, that is, not in the realm of the dead, but with God." Which Paul is the more reliable one?

⁸ Hoenecke: "'I have finished my course.' According to this statement of the Holy Ghost the Christian course, of which sanctification is an essential part, is *finished* at death; consequently the fight for holiness is ended with death. Sanctification is a battle, is labor. That, says Scripture, is followed by rest." (*Ev.-Luth. Dogmatik*, IV, p. 234.)

You cannot prove the purgatory from this text." (VII:318 ff.) Stearns: "To this atrocious teaching [on purgatory], for all which Rome is responsible until she puts Bellarmine in the Index, I oppose the opening verses of the third chapter of the Book of Wisdom, which Rome accounts canonical: 'But the souls of the righteous are in the hand of God, and there shall no torment touch them.' In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but *they are in peace*. And to 'make assurance doubly sure,' I meet and vanquish it with a passage of Holy Writ which utterly annihilates the whole doctrine of purgatory [of the Catholic and the Protestant purgatory]: 'I heard a voice from heaven saying unto me . . . that they may *rest from their labors*.'" (*The Faith of our Forefathers*, p. 238.)⁹

"At death the Christian immediately enters into eternal bliss." (Luther 7:1629.) The moderns will not let him enter the presence of the Lord so soon, but Luther asks him to rejoice in this blessed truth. He comforts the mourners with it. "We should know that our Urban [Rhegius] . . . is now in heaven and enjoying eternal life in the company of Christ and the Church in heaven; he now learns, hears, and sees as present before him those things which he had preached here in the church out of God's Word." (XIV:145.) He comforted himself with it. In a letter to Justus Jonas, Oct. 18, 1535, he wrote: "Christus gebe, dass ich in diesem Jahre in den Himmel eingehen moege, Amen." (XXI b:2016.) And he taught us to pray: "We pray in this petition, as the sum of all, that our Father in heaven would . . . finally, when our last hour has come, grant us a blessed end and graciously take us from this vale of tears to Himself in heaven." (See also IX:1783.)

But the moderns will not have it so. They deny that Scripture teaches any such thing. Some dismiss the passages just quoted as "highly metaphorical." Others divest them of their plain meaning. Phil. 1:23 is interpreted thus: "After death St. Paul desired to be with, that is, to be in Christ's keeping.

⁹ The above list of passages, with some variations, is quoted and discussed in *Lutheraner*, 1888, p. 114 ff.; *Proceedings of Michigan District*, 1903, p. 65; *Lutheran Standard*, July 14, 1945; *Lutherische Kirchenzeitung*, Aug. 2, 1924; Th. Traub, *Von den letzten Dingen*, p. 32; A. H. Strong, *Systematic Theology*, p. 563 f. Etc.

He did not expect to receive his reward for his labors till the end of all things. . . . It is significant that in 1 Cor. 15:12, 13, 20-23 St. Paul says not one word about 'going to heaven.' . . . I would have you look at the Acts of the Apostles and see from them what was the hope set before men that the Apostles everywhere preached. You will find that it was not 'going to heaven' after death, but the resurrection of the dead. 'They preached, through Jesus, the resurrection from the dead' (Acts 4:2)." S. Baring-Gould, *The Restitution of All Things*, pp. 15, 18, 119.) — *The Gospel of the Hereafter* disposes of Phil. 1:23, Rev. 14:13, and the other passages thus: "And he is 'with Christ.' The Bible teaches that the faithful who have died in Christ are happy and blest in paradise, even though the final heaven and the beatific vision is still but a thing to be longed for far off in the future. Lazarus is 'comforted' after his hard life on earth. 'The souls of the righteous are in the hands of God, there shall no torment touch them.' 'Blessed are the dead which die in the Lord . . . they rest from their labors.' But best of all it assures us that they are *with Christ*. 'Lord Jesus, receive my spirit,' the dying Stephen prayed as he passed into the unseen. They are 'absent from the body, at home with the Lord.' They 'depart to be with Christ, which is far better. . . .' The *intermediate* life is the stage before the resurrection which in our Lord's time the Jews called Hades and in which they called the special state of the blessed paradise, Abraham's bosom. . . . Paradise is not heaven, but is the courtyard of heaven." (Pp. 32, 95, 97.) It is a mere assertion that paradise is not heaven; and it is a mere assumption that when Paul desired to be "with Christ," he did not desire to be with Christ *in heaven*; the only proof lies in the assumption that believers do not go to heaven at death.

Having disposed of our passages, the moderns offer passages of their own. They operate with 1 Pet. 3:18. But that text does not speak of *believers*. And with 1 Pet. 4:6. But that text speaks of men who are now with God in *heaven*. (See CONC. THEO. MONTHLY, 1945, p. 379.) — Luckock offers 1 Cor. 13:12: "Now I know in part; but then shall I know even as also I am known." Luckock admits that Paul might be speaking of the consummation of knowledge in heaven, but even if this be so, he understod well the general principles upon which God chooses to accomplish His work and must

have realized that it would be more in accordance with these principles that it should be the result of gradual and progressive development through the period of waiting and undisturbed contemplation in the disembodied state." (*Op. cit.*, p. 60 f.) Can the text stand for this? — *The Gospel of the Hereafter* offers Phil 1:6. "And this belief and hope for all those poor faulty souls in whom the good work of God has begun on earth St. Paul confirms. 'Being confident of this very thing that He who hath begun a good work in you will perfect it *until the day of Jesus Christ*' — i. e., right through the earthly life, right through the intermediate life, until the great scene in the drama of our history opens at the Judgment Day." (P. 129.) Any comment necessary? — Dorner offers Matt. 12:32. (See Plumptre, *op. cit.*, p. 253.) Cardinal Gibbons operates with this text in order to prove the Catholic purgatory. *The Faith of Our Forefathers* says: "His first proof is from St. Matt. 12:32: 'Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.' But this won't prove purgatory; for three reasons: 1. We can't conclude logically that because one sin will *not* be forgiven hereafter, other sins will. As Cardinal Bellarmine admits: 'The inference does not follow from the premises': *non sequi secundum regulas dialecticorum*." (P. 229.) Dorner and the others listed in Plumptre, who build up the Protestant purgatory on this text, should take notice. — Would John 14:2 help? Even Baring-Gould shakes his head: "'In my father's house are many mansions; I go to prepare a place for you,' said Christ. A mansion is a caravanserai, a lodging on a journey, where the traveler rests for a night and then goes on his way. It has been supposed from this that the soul passes through a progression in holiness, towards perfection, till it reaches the great end of the journey, which is when soul and body are united at the great day of resurrection and judgment; that as at a caravanserai the traveler washes the soil of the journey, so that there are stages of purification from the faults and failing of this life. But we know nothing for certain, and Scripture is singularly silent thereupon." (*Op. cit.*, p. 17.) However, of one thing Baring-Gould is certain. "But this we do know, that the human soul must endure some period of humiliation and tears [in an intermediate state] before it can attain to a condition fitting to be ever with the Lord." (Pp. 16, 112.)

Great importance is attached, finally, to the argument based on the Scriptural teaching concerning the Last Judgment. The argument runs thus: "If the Christian were made perfect immediately at death, the Final Judgment would be superfluous." (Thus Dorner; see Oelsner, *op. cit.*, p. 50 f.) Baring-Gould: "This is obvious that if their [the souls'] final lot were determined at the moment of death, a Last Judgment would be superfluous." (*Op. cit.*, p. 10.) There are others who use this argument; see CONC. THEOL. MONTHLY, 1945, p. 592. Scripture teaches both: at death the soul of the believer is judged and is accounted worthy, for Christ's sake, to enter heaven at once. And, all men will be judged at the Last Day. But what about the argument that one judgment makes the other superfluous? CONC. THEOL. MONTHLY., *l. c.*, says: "The general judgment is the *solemn and the public confirmation* of the particular judgment. It is, furthermore, a *general* judgment, including the bodies of the raised dead and those living at the Last Day. And, finally, it is the *full* revelation of the wickedness of the unbelievers and the glory of the believers." — To sum up: "Scripture leaves no room for an intermediate state of development in moral and spiritual progress." (E. H. Klotsche, *Christian Symbolics*, p. 191.)

So much for the Scripture proof adduced by the advocates of the Protestant purgatory. But they do not rely on mere Scripture to prove their thesis. Their chief argument is a philosophical, psychological, rationalistic consideration.¹⁰ They argue that God cannot and would not eliminate the remnants of sin remaining in all (or most) believers in the moment of death, for that would involve a magical, mechanical, violent, unnatural process. "The nature of a person cannot be changed by one magic stroke. How could a Christian . . . attain through death suddenly, at one stroke, perfect love?" (Kahnis.) These men do not, as a rule, bother much with adducing Scripture proof, but hasten on to the psychological proof. "Remember that purification cannot take place in a moment.

¹⁰ W. M. Hay uses plain language: "The Scriptural basis for a belief in purgatory is very slight. The doctrine arises psychologically and philosophically." (See above) Cardinal Gibbons: "Therefore our common sense demands a middle place for the purgation of the soul." (*Op. cit.*, p. 217.) Luckock: "Reason suggests that man's cleansing after death will bear at least some relationship to his cleansing in this life." (*Op. cit.*, p. 65.)

... The process of cleansing must continue in the *Totenreich*." (Hengstenberg.) "Growth is a law of all life." "Are we to assume, and if so, on what ground of Scripture or of *reason*, that death, as in a moment, transfigures the whole man into the likeness of the Lord?" "No rational warrant can be found for the supposition that multitudes . . . encounter a complete spiritual transformation the moment they pass out of this life." "There is not an instantaneous passage into perfect holiness." "Not a magical change, not instantaneous, for the human will must co-operate." And Farrar thinks that Moehler is about right when he says that "Protestantism must either admit many into heaven stained with sin or imagine that a magical change is wrought merely by death."

It is significant that Moehler, in defending the Catholic purgatory against the Old Protestants, uses this no-magical-change argument precisely as the modern Protestants use it in defense of their purgatory. *Symbolism*, p. 174 f.: "Or, in case we leave this earthly world still bearing about us some stains of sin, how shall we be purified from them? Shall it be by the mechanical deliverance from the body, whereof the Protestant formularies speak so much? . . . Are we to imagine it to be some potent word of the Divinity, or some violent mechanical process, whereby purification ensues? Some sudden, magical change the Protestant doctrine unconsciously presupposes. . . . The Protestants saw themselves compelled to adopt, tacitly at least, the idea of a mechanical course of operations practiced on man after death and left unexplained how a deep-rooted sinfulness, even when forgiven, could be at last totally eradicated from the spirit. The Protestant communion thus offers a solace to man . . . without regard to the eternal laws of the human spirit, and by a very guilty encouragement to moral levity."

What about this Moehler-Farrar-Kahnis dilemma that the Old Protestants must assume: either that sin-tainted men are received into the holy heavens or that the change wrought in them at death is a violent, unnatural, magical, mechanical act? *Tertium datur!* We Old Protestants certainly believe that our holiness in heaven will be a perfect holiness; we believe, too, that all remnants of sin will be removed from our soul at the moment of death, instantaneously; and we believe and know that in effecting this glorious change God is not breaking any

psychological or any spiritual law. There is nothing in philosophy, nothing in sound reason, which would prevent God from performing miracles. And a miracle of grace takes place when God changes this wretched, imperfect soul into one formed perfectly in His image. A miraculous change need not be a magical change, whatever "magical" may mean. And a miraculous change need not be a mechanical one. It is throughout spiritual. It does no violence to our spiritual nature when God, through His powers of grace, heals our sick soul with one gracious touch. The Christian soul does not complain that God is laying violent hands upon it. It is filled with heavenly joy over this wonderful change. God cannot perform the miracles of His grace instantaneously? In conversion an instantaneous change takes place, and the converted Christian does not complain of violence, coercion, mechanical processes, and the like. In conversion God draws the sinner gently, and the sinner hears a sweet and gracious voice. And when God bestows upon the believer in the hour of death, at the moment of his entrance into the Holy Place, perfect holiness, his deepest longings are satisfied. He had been crying out: "Oh, wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). And now the miracle has been performed. It took but a moment. He closed his eyes in death and awoke in heaven! And "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

J. J. Knap: "We do, indeed, know that nothing shall enter heaven that is unclean, and that the holiest child of God dies as a sinner, who must complain of the evil that besets him. But does that mean that a process of centuries is necessary to make him meet to enter those heavenly spheres? God's Word teaches us otherwise. The Lord works a miracle of grace in those that fall asleep in Jesus. In a moment he completely delivers them from sin. By this radical miracle of grace, and not by a gradual process hereafter, God makes these souls in a moment of time fit to enter the heavenly temple where the angel choirs sing: 'Holy, holy, holy is the Lord!'" (*Life Beyond the Grave*, p. 172.) — In a preceding paragraph Knap had said: "Some people are so encased in the theory of evolution that they dream of an incessant process whereby mankind gradually climbs from lower to higher de-

velopment, even from sin to holiness. Their idea is this: mankind is slowly outgrowing the power of evil. This development does not take great leaps, but makes an almost unnoticeable advancement, like the slow growth of the mighty oak. . . . In the life beyond the grave the process of development continues, soul life ripens and becomes more capable of living with God. No one is lost. Even the soul of the greatest malefactor will ascend out of sin along this ladder of development. How long this purifying process (we might call it a purgatory far worse than the Roman, since even the souls of unbelievers will be purified), how long this process may take no one can say."

Th. Traub: "Kliefoth asserts that 'no unnatural leaps (unnatuerliche Spruenge) occur where the all-wise God deals with man.' We refuse to subscribe to such a thought. *If there are no 'unnatural leaps,' all of us are lost.* Then there would be no Christ, no faith, no conversion, no absolution. For all of these things are 'unnatural leaps'; all of it takes place in the history of mankind and of the individual, not as the result of any kind of evolutionary development, but as *divine miracles* which change the natural life of mankind and the individual." (*Op. cit.*, p. 54.) See also Hoenecke, *op. cit.*, p. 233 ff.; Fr. Brunn, *Erklaerung des Kleinen Katechismus*, pp. 367 f., 372 f.

To us it is not a horrible thought that in the moment of death God Himself will eradicate all sin from the soul and bestow the perfect holiness of heaven upon it. We look forward with joyful longing to this miracle of grace (and to that other miracle of grace: the resurrection, purification, and glorification of the body, which is certainly not a natural development, but an "unnatural leap," the result of God's direct intervention in the natural course of events). We believe with the Apology that "death itself serves this purpose, namely to abolish this flesh of sin, that we may rise absolutely new" (*Triglotta*, p. 299). We rejoice with Luther: "So, then, death, through the most gracious and all-merciful goodness of God, has become for the Christian people the end of sin and the beginning of holiness." (X:1881.) "Now we know why the Christians are called in Scripture 'the children of mercy, a people of grace, the object of God's good will'; the reason is that in Baptism they have begun a life of purification

and are not, through God's mercy, damned because of the remnants of sin, till they are thoroughly cleansed of their sin through death and on the Last Day. . . . Death kills our sinful, evil nature." (X:2120.) Discussing the question whether this great change can be effected "by one magical stroke," Dr. Pieper adduces the analogy of conversion — faith is not the result of man's co-operation but a creative act of God (2 Cor. 4:6) — shows that Luther and the old Lutheran theologians were right in teaching that at death the soul of the believer is freed from the remaining dross of the original depravity, because it is now "in paradise," the home of the perfectly pure, and "with Christ" (Phil. 1:23), this most intimate communion with Christ perfectly purifying the soul, and closes with the statement "Luther therefore calls death the last *purgatorium* of the soul" (op. cit., p. 577).

The Protestant purgatory has no place in the Christian Church. It is against Scripture. It is the product of the dreams and speculation of poor mortals,¹¹ and it militates against the precious doctrine of salvation by faith alone. Judging of this matter by reason, the moderns are swayed by the *opinio legis* which inheres in natural reason. The basic error that underlies their argumentation is that sanctification, perfect holiness, is a condition for entering into life eternal, while Scripture teaches that perfection in holiness belongs to the bliss of eternal life and is the *gift* of God's grace.

¹¹ And speculations are no basis for faith and certainty. The Protestant-purgatory men themselves, as a rule, label their teachings as guesses (but claim the right to preach them in the Christian Church). "We must suppose" (Martensen). "We are driven to assume" (Kahnis). "We are compelled to assume" (Hengstenberg). "The nature of the case seems to dictate." . . . "Supposition" (Sheldon). "Probability" (Jacobs). "We surmise" (Lewis). — We are wondering on whose authority Archibald Campbell declares that "the abode of the righteous during the interim between death and the resurrection, called paradise, is . . . a place whence our blessed Lord's humanity is sometimes to be seen, though beclouded or veiled." (See Hodge, *op. cit.*, p. 741.) — How long do the believers remain in the place of purification? Hay declares: "How prolonged this experience is, no man knows." Archibald Campbell: "The righteous make advances in perfection, and yet they are not for all that carried out of that middle state into glory, or into the beatific vision, until after their resurrection." Luckock: "It may be some few have actually entered into the heavenly city — that is, if the martyrs are already enjoying the beatific vision, as the Roman Church teaches. Others have disappeared from the earthly horizon and are crossing the valley beyond at diverse degrees of progress and advancement." (*Op. cit.*, p. 236.) — What becomes of those believers who are still on earth at Christ's return to Judgment? Will they be purified "by one magic stroke" or will the Protestant purgatory operate for a while after the Last Day for their benefit?

In passing we call attention to the monstrous assertion that there are believers on earth who do not need any further cleansing (Kahnis). Luckock repeats it: "The majority of those who die are imperfect" — some having attained perfection. Morse-Boycott repeats it: "The sins and frailties of the greater saints of God like St. Francis of Assisi . . . were conceivably purged away before they died." There are no such believers. Even Paul cried out: "Oh, wretched man that I am, etc.!" We say that there are no Christians on earth who are not in daily need of justification by grace. And to spread the idea that the Christian can attain perfection in this life is a subtle perversion of the doctrine of justification by faith alone.

But the Protestant-purgatory men impugn the fundamental teaching of Christianity more directly. Analyze Hase's statement "Most men are not good enough for heaven" and Luckock's statement "The majority are quite unfit for heaven. . . . The spiritual cleansing is the indispensable *qualification* for admission to the vision of God." To be sure, only the pure shall see God; but not because they are now "good enough," not because they have now achieved the necessary qualification, are they now *worthy* of heaven. Hay uses this very phrase: "heaven-worthy," just as Gibbons uses it: "worthy of enjoying the companionship of God and His saints. God 'will render to every man according to his works'" (*op. cit.*, p. 218). And *The Gospel of the Hereafter* uses very plain language: "Judgment is sifting according to character. It is character that makes heaven. Character is fixing eternal destiny." No, no; no kind and degree of holiness *entitles* us to heaven. Heaven is a free gift. And the perfect "holiness, without which no man shall see the Lord," is Heaven's free gift.

Add to this the fact that the Protestant-purgatory literature abounds with statements of a Pelagianistic-synergistic cast. Luckock: "The idea of sudden or instantaneous cleansing, when carried to its logical result, destroys free will." (*Op. cit.*, p. 65.) "The soul is free to prepare itself." (See above.) Hay: "The human will must co-operate." Martensen: "The soul now enters into its own inmost recesses." To be sure, the believer co-operates in sanctification, but not through powers which are the fallen soul's natural powers. It reminds

one of the argumentation of the Semi-Pelagian Moehler, who in defending his purgatory operates with "the eternal laws of the human spirit" and "the free and gradual developement of the humand mind" (*op. cit.*, p. 175 f.). But Pelagianism and salvation by *sola gratia* do not agree.

It is not our holiness that makes us worthy of heaven. It is faith that makes us heirs of heaven. Christ's merit, grasped by faith, makes us worthy of heaven. "He that believeth on the Son *hath* eternal life" (John 3:36); and if he dies without performing a single good work, he enters the Holy Place. Pieper: "In the moment that a man, through the operation of the Holy Ghost, *comes to faith*, he *has* the forgiveness of sins and eternal life. John 3:36; 5:24." (*Op. cit.*, p. 576.)—If anyone says that perfect holiness is the condition on which entrance into heaven hinges, a condition to be fulfilled in whole or in part by the use of the soul's natural powers, and denies that the perfect holiness, in which we enter heaven, is God's free gift, he denies the article of salvation by grace, by faith.

Dr. Pieper: "Kahn's words show that he is contending for a purgatory on the basis of the Romish doctrine of works. He does not see the true connection of justification and sanctification and is unable to separate them properly." Some people say that Pieper (and Luther) are hide-bound theologians. They will hardly say that of P. Althaus. And Althaus passes the same judgment. "One who is going to teach a purgatory of any kind must also deny the doctrine of justification—and he can do it, of course, by getting rid of its true sense through moralistic interpretation. But he who knows what justification really means, who does not explain away the staggering moral offense reason finds in unconditional forgiveness, but bears it, he will not embrace, in eschatology, the heresy of a purgatory; it is one and the same God, the God of justification, who does not ask us to achieve our 'organic' moral purification—even if that were possible—but *He* breaks the fetters that bind us, in royal liberty, in His own good time." (*Op. cit.*, p. 222.) Th. Traub: "Rinck is right when he states that the idea of the need of a progressive sanctification and purification after death is, at bottom, due to the error that the elimination of sins is not the result of the one sacrifice of Christ, but must be achieved by our own work in

holiness." (*Op. cit.*, 54.) Rev. William M. Lange wrote "To the Editor" (*Living Church*, April 16, 1944): "I have just read the Rev. W. M. Hay's 'Purgatory: A Hope and an Escape.' As I read it, I could not help thinking, If that is the prevalent view of the Protestant Episcopal Church, I am ashamed to belong to it. Mr. Hay seems to hold by the gospel of works. . . . I would bring back a faith in the saving blood of Christ, which is, the Bible tells us, the only way to heaven." ¹²

The Congregational-Catholic W. E. Orchard writes: "It could be claimed that it was over the question of purgatory that the Reformation took its rise, for it was Tetzels sale of indulgences that fired the train of revolt in Luther's mind. Yet, strangely enough, it is at the point of this very same doctrine that the Reformation Movement is now exhibiting a tendency to return to the Catholic faith. Modern religious thought is impressed with the need of some preparatory purification for most souls passing from this world before they can be considered fit for the direct vision of God." (*Foundations of Faith*, IV, p. 81 f.) See the item in *CONC. THEOL. MONTHLY*, 1932, p. 220: "Modern Protestantism Rome-ward Bound." (Also *Lehre und Wehre*, 1871, p. 365 f.)

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¹² *The Lutheran*, Jan. 11, 1939, has this: "A review that recently appeared in *The American Lutheran* . . . classified a statement by the late Charles M. Jacobs as heresy. The review reads: ' . . . Being acquainted with Dr. Jacobs' easygoing acceptance of Biblical inspiration, we can well understand that he had no other choice than to approach fundamental questions from this viewpoint. . . . We are likewise not surprised when he on page 111 makes this startling statement: "This is the truth, it seems to me, that lies in the idea of a purgatory. . . ." [The review gives the statement in full, as we have quoted it above.] "The above quotation . . . must come as rank heresy to all Bible Christians who believe the plain Scriptural statements that we are made fit for heaven not by our own works, but by grace through Christ Jesus alone. . . ." *The Lutheran's* reply: "What can be more humble, devoted, and reverent than a sense of man's essential unfitness at death for the company of saints and the effects of heaven in changing the nature, which is under the covering garment of righteousness, into absolute knowledge, purity, and holiness?" does not cover the point at issue.

God's Direction in Our Lives and the Element of Chance

By E. W. HINRICHS

(A Conference Essay)

INTRODUCTION: DIVINE PROVIDENCE

The topic "God's Direction in Our Lives and the Element of Chance," theologically considered, belongs to the field of dogmatics, more particularly to the section treating of divine providence.

In order to set the stage for an acceptable presentation of the Scriptural teaching relative to the topic, let us briefly consider some of the basic truths concerning divine providence.

Dr. J. T. Mueller offers the following definition in his *Dogmatics*: "Divine providence is the eternal act of the entire Trinity, whereby God (a) most efficaciously upholds the things created, both as an entirety and singly, both in species and individuals; (b) concurs in their actions and effects; and (c) freely and wisely governs all things to His own glory and the welfare and safety of the universe, especially of the godly."

This providence of God is evident: 1. In His gracious preservation of the works of creation. "O Lord, Thou preservest man and beast" (Ps. 36:6). We term this His *preserving providence*. 2. In His gracious concurrence with all that happens. "In Him we live and move and have our being" (Acts 17:28). This is known as His *concurring providence*. 3. In His gracious government of the whole universe. "None can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35.) "For Thine is the kingdom and the power and the glory forever and ever" (Matt. 6:13). This is God's *governing providence*.

Accordingly, the Creator is not a "factory god," who completed his product and then turned it over to another or entrusted it to some impersonal, blind mechanical force. He is no absentee landlord, or a mere spectator of the universe He brought forth. "By Him all things consist" (Col. 1:17). They also perform all their functions through Him. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45.)

"He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Cp. Ps. 104:10-30.

It must be noted that divine providence is not merely a general supervision of the universe as such. It extends to all creatures individually.

It directs and controls all the *forces of nature*. "He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night" (Ps. 104:19-20). "Tomorrow about this time I will cause it to rain a very grievous hail" (Ex. 9:18). "I will send rain upon the earth" (1 Kings 18:1). I am He "which shaketh the earth out of her place, and the pillars thereof tremble" (Job 9:6). "He toucheth the hills, and they smoke" (Ps. 104:32). "He made a decree for the rain, and a way for the lightning of the thunder" (Job 28:26). "With clouds He covereth the light and commandeth it not to shine" (Job 36:32). "He saith to the snow, Be thou on the earth. . . . By the breath of God frost is given, and the breadth of the waters is straitened. . . . He causeth it to come, whether for correction, or for His land, or for mercy" (Job 37:6-13). "Thou rulest the raging of the sea" (Ps. 89:9). "I have withholden the rain from you, when there were yet three months from the harvest; and I caused it to rain upon one city and not upon another" (Amos 4:7).

It sustains *plants and trees*. "Consider the lilies. . . . If God so clothe the grass of the field" (Matt. 6:28 ff.). "He causeth grass to grow for the cattle, and herb for the service of man" (Ps. 104:14). "The cedars of Lebanon, which He hath planted" (Ps. 104:16). "I have smitten you with blasting and mildew. When your gardens and your vineyards increased, the palmerworm devoured them" (Amos 4:9).

It governs and directs *birds, animals, insects*. "Behold the fowls of the air . . . your heavenly Father feedeth them" (Matt. 6:26). A sparrow "shall not fall on the ground without your Father" (Matt. 10:29). "There shall nothing cast their young, nor be barren in thy land" (Ex. 23:26). "I will send hornets before thee, which shall drive out the Hivite" (Ex. 23:28). "I will send wild beasts among you, which shall rob you of your children" (Lev. 26:22).

It also embraces *all men individually*. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). "The Lord looketh from heaven; He beholdeth all the sons of men. . . . He looketh forth upon all the inhabitants of the earth, He that fashioneth the hearts of them all; He that considereth all their works" (Ps. 33:13-15, R. V.).

And as the ultimate purpose of creation is the glory of God (Gen. 1:31; Prov. 16:4; Ps. 104:30-31; Rev. 4:11) and its intermediate end the benefit of man (Ps. 115:16), whom God made in His own image and for His own glory (Ps. 60:7-8), divine providence likewise has as its ultimate purpose the glory of God (Ps. 104:30-31) and as its intermediate end the benefit of man, particularly the benefit of His people, His holy Christian Church, for whose sake all things exist (Matt. 24:14), and whose welfare all must serve. "All things work together for good to them that love God" (Rom. 8:28). Even "the gates of hell shall not prevail against" the Church (Matt. 16:18).

Finally it should be stated that while Scripture views divine providence as the work of the Holy Trinity, it nevertheless ascribes with special emphasis the preservation and government of the world to our exalted Lord and Savior Jesus Christ. It is He who "upholds all things by the Word of His power" (Heb. 1:3), by whom "all things consist" (Col. 1:17), who is "above all principality and power and might and dominion . . . all things under His feet . . . the Head over all things to the Church" (Eph. 1:20 ff.). This doctrine, always a comfort to the saints, is of significance in the consideration of our topic.

With this basic truth of providence — the truth that God's omnipotence, goodness, and mercy perpetually sustain, control, and govern all creatures and all forces of nature, collectively and individually, for His glory and for the welfare and special benefit of His people, collectively and individually — with this truth as a setting, let us proceed to a study of the topic assigned to us: God's Direction in Our Lives and the Element of Chance.

The topic suggests a natural division of the subject matter into two parts: 1) God's Direction in Our Lives; and 2) the Element of Chance.

I. GOD'S DIRECTION IN OUR LIVES

While divine providence extends to all creatures, it is concerned especially with man, the image of his Maker and, in his fallen state, the object of His redeeming and sanctifying love.

God determines his *birth*. "The children which God hath graciously given thy servant" (Gen. 33:5), Jacob confessed. "And Joseph said unto his father, They are my sons, whom God hath given me in this place" (Gen. 48:9). "I (the Lord) multiplied his (Abraham's) seed and gave him Isaac. And I gave unto Isaac, Jacob and Esau" (Josh. 24:3-4). "Wherefore, then, hast Thou brought me forth out of the womb?" asks Job. "Thou art He that took me out of my mother's bowels," says the Psalmist (71:6). And the Lord Himself instructs Jeremiah, "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5).

Before ever a crib had been prepared for our coming, before a single stitch of our layette had been sewed, before an expectant mother ever thought of our name, before ever the worlds were framed, even from everlasting God knew and ordained our course.

God directs men's *hearts and thoughts*, their willing and doing, their words and works. "He fashioneth the hearts of them all" (Ps. 33:15, R. V.), *i. e.*, "He is the Former of their hearts all at once, both in the creation of each soul and in forming the thoughts of the heart under His providence" (P. E. Kretzmann *ad loc.*). "Pious hearts God creates and rules; wicked hearts He directs and prevents, so that not their will, but His will is done" (Luther *ad loc.*). Human experience acknowledges this truth in the proverbial dictum, "Der Mensch denkt, aber Gott lenkt." Indeed, God "searches the reins and hearts" (Rev. 2:23). "O Lord, Thou hast searched me and known me, Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me" (Ps. 139:1-5). He endows each with certain talents and abilities for

some specific work and at the proper time opens to him the door of opportunity. "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10: 23). "Man's goings are of the Lord; how can a man then understand his own way? (Prov. 20: 24.) Truly, He is the Unseen Guest at every meal, the Silent Listener to every deal, and at night when we "steep our tired eyelids in sleep" He stands guard. For the Keeper of Israel "shall neither slumber nor sleep" (Ps. 121: 4). Nothing in the lives of His people is too trivial for His providential care. Not a farthing worth (about $\frac{1}{2}$ cent worth) of sparrow (something that merely involves the relationship of Creator to creature) is sold in the market without His providence. Surely they, to whom He is "your Father," may place the most trivial of their tasks and problems into His merciful hand. "The very hairs of your head are all numbered" (Matt. 10: 29-30).

It is also God who brings *husband and wife* together. "What God hath joined together" (Matt. 19: 6). "A prudent wife is from the Lord" (Prov. 19: 14). It is He that blesses the marriage with children — "an heritage of the Lord" (Ps. 127: 3). He is "a father of the fatherless, and a judge of the widows. . . . God setteth the solitary in families" (Ps. 68: 5-6).

The distribution of *earthly wealth* is also within the realm of providence. It is God who enriches and in His own good time reduces to poverty. "The Lord maketh poor and maketh rich" (1 Sam. 2: 7). "For promotion cometh neither from the east, nor from the west, nor from the south, but God putteth down one and setteth up another" (Ps. 75: 6-7). "Remember the Lord thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant" (Deut. 8: 18), that covenant in which His people should be blessed and His name be glorified. Also the Virgin Mary, her soul magnifying the Lord and rejoicing in God her Savior at the anticipated birth of the Christ, sang, "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away" (Luke 1: 52-53).

Providence ordains governments (Rom. 13: 1 ff.), decrees the boundaries of nations (Acts 17: 26), and decides where each individual shall live. He builds and plants kingdoms and nations. He makes "princes in all the earth" (Ps. 45: 16).

He plucks up, pulls down, and destroys them. "He bringeth the princes to nothing" (Is. 40:23). "He leadeth princes away spoiled and overthroweth the mighty" (Job 12:19). Mighty Pharaoh challenges, "Who is the Lord that I should obey His voice?" Yet the Lord delivers Israel out of his hand and makes it a mighty people. The pagan Turk must oppose Romish imperialism so that the kingdom may thrive in the Lutheran Reformation. The Catholic French are decisively defeated in what to the leaders of thought in Europe must have appeared a not extremely important colonial war (French and Indian), to spare a new nation just being born the shackles of Romish culture and society, and to make possible the founding of our nation with its civil and religious liberties—an asylum for persecuted peoples of the Lord and a place for the upbuilding of His Kingdom of Grace. French infidelity at the turn of the 19th century is visited by the dreadful Revolution, and its brutal excesses are followed by the regime of the iron hand of Napoleon. His military and political intrigues force Spain secretly to cede the vast Louisiana Territory to France in 1800, but the exigencies of war interfered with his ambitions in the new world and made necessary the sale of that territory to the United States in 1803, providing a haven of refuge for our Saxon fathers and others. Napoleon's hot pride in turn is frostbitten in Russia's cruel snows and left to wilt and die.

And in the history of the nations as it is being unfolded in our generation—what a welter of elements, what cross-currents and undercurrents of pagan and idolatrous isms, what a conflict between ideologies, what military machines and weapons! It's simply gigantic! Yet in this little judgment day of our God, in which He has manifestly rebuked the perverse and ungodly, globally summoned the nations to repentance, and disciplined His very own by the millions, lest they perish with the world—in all this we implicitly trust that the providence of Him who is the omnipotent Head over all things, for the Church and the individual saint, is bringing to pass the plans of His wisdom for the heirs of salvation, using His enemies as His footstool, while creating opportunities for the spread of His Kingdom of Grace and ever leading it onward and upward to glory.

The very sinister designs of evil men against the in-

dividual saints, God overrules for good. The object of his brothers' envy, Joseph is heartlessly sold to foreigners into slavery, becomes the target of a woman's lust, and for his uprightness and chastity the victim of her hate, lands in prison, only to become the premier of Egypt and the source of livelihood for Israel and his people. "Ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive" (Gen. 50:20). Even more than that; he became the instrument through which his wicked and wayward brothers came to repentance and reinstatement in spiritual Israel — indeed "to save much people alive."

Troubles and diseases with which the saints are afflicted also come to pass under God's providence. "Man," also the believer, "is born unto trouble, as the sparks fly upward" (Job 5:7). Yet "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Ps. 119:75). "Whom the Lord loveth He correcteth" (Prov. 3:12). "Lord, in trouble have they visited Thee" (Is. 26:16). "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, for Mine own sake will I do it" (Is. 48:10-11). Indeed, the wicked flourish while the righteous are cast down. Yet "this also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working" (Is. 28:29). Concerning a man born blind, Jesus assured, "Neither hath this man sinned nor his parents: but that the works of God should be made manifest in him" (John 9:3). Here, too, "the Lord reigneth, He is clothed with majesty" (Ps. 93:1).

Whether afflictions are a chastisement of the heavenly Father, working humble submission to the Savior's will, or a discipline for further uses in the Kingdom of Grace (*e. g.*, Moses, Luther), or a design in which the work of God should be manifest, or a combination of all these purposes, may not always be evident to the child of God. An Israelite maiden is sold into the slavery of Naaman's household, and through her the Syrian general comes to the knowledge of Jehovah. She may not have understood God's purposes with her, but she did trust His providence. C. F. W. Walther by some strange circumstance is prevented from taking passage on the ill-fated *Amalia* and sails fifteen days earlier on the *Johann Georg* under another young man's name. At the time

he must have little surmised Heaven's control of the circumstances. An only son of aged parents is removed by death, or a little child is deprived of the one parent that stands between it and orphanhood. "How unsearchable are His judgments and His ways past finding out!" (Rom. 11:33). Men have explored limited areas of the ocean's bottom, but in the sea of divine providence there are depths which cherubim and seraphim must shun. "Who hath known the mind of the Lord? or who hath been His counselor?" (Rom. 11:34.) "What I do thou knowest not now, but thou shalt know hereafter" (John 13:7). "It doth not yet appear what we shall be" (1 John 3:2). "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). "For we shall see Him as He is" (1 John 3:2).

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
Nor all the pattern see.
Sometimes He chooseth sorrow,
And I, with foolish pride,
Forget God sees the upper,
And I the under side.

Not till the loom is silent
And the shuttles cease to fly,
Will He reveal the pattern
Or tell the reason why.
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

While the Christian often cannot fathom God's purposes with him, he is ever implicitly confident that God who "spared not His own Son but delivered Him up for us all," must also freely bless him "in all things." "All things" must "work together for good to them that love God" (Rom. 8:28, 32).

Divine providence also decrees *the terminus of life*. "The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up" (1 Sam. 2:6). Abigail says to David, "The soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling" (1 Sam. 25:29). Job says of his deceased children, "The Lord gave, and the Lord hath taken away" (Job 1:21). "In the Lord's hand is the soul of every living thing and the breath of all mankind" (Job 12:10). "Thou turnest man to destruction" (Ps. 90:3). "Thou takest away their breath, they die and return to their dust" (Ps. 104:29). "Is there not an appointed time to man upon earth?" (Job 7:1.) "It is appointed unto men once to die" (Heb. 9:27). "Man's days are

determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass" (Job 14:5). "He is thy life and the length of thy days" (Deut. 30:20). "My times are in Thy hand" (Ps. 31:15).

II. THE ELEMENT OF CHANCE

Since all created things and their functions are wholly subject to God's sovereign providence, all serving the glory of the Holy Trinity and His designs toward men, especially the saints, there is, then, strictly speaking, no such thing in our lives as an element of chance. While the phrase may pass as an inexact term by which men express that which happens without or contrary to their designs, or that which comes to pass as a result of the risks they take, the *Deo volente* of our fathers is more in accord with Christian truth and thought.

The factor of man's willing, planning, risking, doing, however, leads to the Biblical teaching of the relationship of God's providence to the use of other causes and means by which He preserves, upholds, and governs creation. This functioning of divine providence through means, regardless of the good or evil use made of them by the creature, is by our theologians termed divine concurrence. In this sphere of divine sovereignty both "God and the means work," but the means are always subordinate to providence and function "only as long as God works through them." "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain" (Ps. 127:1).

This concurrence is not antecedent, but simultaneous. "It occurs when the action itself is produced" (Mueller). Thus food nourishes, drink refreshes, medicine heals, government protects, etc., because of the concurring operation of God in the use of the means. Accordingly, the laws of nature are simply the will of the Creator exerted in the being and action of His creatures, in order that they may be preserved and sustained in their being and doing. Likewise the means of grace, the Word of God and the Sacraments, beget new life, regenerate, quicken and sustain spiritual life for the renewal of the divine image in sinful man and for his eternal salvation because the Spirit of God works through these means.

This truth of Holy Scripture and its significance to the

Christian's philosophy of life and his use of divinely appointed means is widely assailed by deism and naturalism, manifesting itself in the principles of lodgery and of the idealistic and unitarian cults of today, many of which seek to identify their basic views with the ideals of democracy. These philosophies reject divine revelation, dethrone Providence, write "immutable law" with capital letters, and identify Deity with the "Laws of Nature." Pantheism, too, rejects the personality and transcendence of God as well as His Scriptural revelation, identifies Deity with the material universe, and denounces this Christian truth concerning Providence. Hence the pantheistic and other anti-Scriptural philosophies of our modern world, basic to evolutionism in the natural sphere, to materialism in present-day social and economic thinking, and to atheistic communism in political structures, have no place in their systems for a Providence which sovereignly overrules all, yet concurs in the laws and forces of nature for the preservation and government of the created universe.

The Bible's doctrine of divine concurrence is of especial importance in a study of the relation of divine Providence to evil and its forces.

According to Scripture, evil originated through the will of Satan, who wholly depraved the nature and will of man with sin, or caused him to have a wicked heart out of which proceed only evil thoughts and deeds (Matt. 15:19). It did not originate with God. God is holy, and "in Him is no sin" (1 John 3:5). In His perfect holiness He is unalterably opposed to every evil work and absolutely forbids and condemns it in His Law. "Ye shall be holy, for I, the Lord, your God, am holy" (Lev. 19:2). At times He prevents evil acts from happening, as when He says to Abimelech, "I also withheld thee from sinning against Me" (Gen. 20:6). And whenever He permits evil acts to occur, He so controls them that they must serve His wise and holy purposes. "Ye thought evil against me, but God meant it unto good" (Gen. 50:20). "All things work together for good to them that love God" (Rom. 8:28).

Nevertheless, since divine Providence governs and overrules everything in the universe, collectively and individually, even fashioning all the hearts of men, how is it possible

for God to concur in the evil actions of the creature without being responsible? To say that these acts are done without God is a denial of Providence. That is atheism. To say that they are acts for which God is responsible is a denial of God's holiness and goodness. This is done in pantheism. Scripture teaches that while God "concur in evil acts," He does so "only in so far as they are acts, not in so far as they are evil" (Mueller). Let us illustrate. God is, so to speak, the power behind the dynamo. Electricity drives the trackless trolley, but whether it crashes into a telephone pole or remains in its path depends upon the driver, not upon the driving force. If it runs over a man and kills him while the driver is in careless conversation with a passenger, the engineer in the power station is not responsible. God gives the thief cunning and power to steal. He gives the killer strength to press the trigger. He gives the sinner power to sin: yet He in no way becomes a partaker of the transgression. The thief, the murderer, and the sinner could invest that strength and ability for some constructive purpose. It is not Providence, but the morally responsible creature that misuses that power and commits the sin. Certainly "men live and move and have their being" in God, and receive "life and breath and all things" from Him (Acts 17:25-28), not only when they do good, but also when they do evil. Yet "the Lord is upright" (Deut. 32:4). There "is no unrighteousness in Him" (Ps. 92:15 f.). He "is a God of truth and without iniquity, just and right is He" (Deut. 32:4).

God's concurrence in the evil actions of His creatures is sometimes termed His *permissive providence*. It is Scriptural to say, "God permits evil." "My people would not hearken to My voice . . . so I gave them up unto their own hearts' lust: they walked in their own counsels" (Ps. 81:11-12). God "in times past suffered the nations to walk in their own ways" (Acts 14:16). "God gave them over to a reprobate mind" (Rom. 1:28).

God's permissive providence, however, must not be viewed as a kind, grandfatherly indulgence that remains unoffended by men's sin, or that under certain circumstances suspends the Law and gives license to sin. Neither does it imply a weakness in God, as though He were ignorant of men's transgression or lacked the power to prevent it. Under His providence it may at times even be a most righteous judgment,

punishing sin with sin. Because the Gentiles, "when they knew God, glorified Him not as God," but "changed the glory of the uncorruptible God into an image made like to corruptible man" and "changed the truth of God into a lie," "God also gave them up to uncleanness through the lusts of their own hearts" and "gave them up unto vile affections" and "over to a reprobate mind" (Rom. 1:21-32). Yet even in such instances it must be remembered that God neither wills the evil nor has pleasure in the sin by which it is punished. Just in connection with the previous passage Paul asserts: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "Thou art not a God that taketh pleasure in wickedness" (Ps. 5:4).

It should also be stated in this connection that divine Providence concurs in the morally good works of men. It is God who works the civil righteousness in the unregenerate of society through government and law, and He rewards it with temporal, mundane blessing. "For rulers are not a terror to good works, but to the evil. . . . Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good" (Rom. 13:3-4). The spiritual righteousness of the saints God works through the gracious operation of the Holy Ghost in the means of grace, and bestows not merely the power to do good, but also effects the good act itself. "It is God that worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

Since God in His sovereign power and mercy deals with men through means, both with regard to the preservation and direction of their physical being and life, that is, through food, drink, clothing, shoes, house, home, wife, children, etc., and with regard to their spiritual election, conversion, regeneration, and sanctification, that is, through Word and Sacrament: it is important for our consideration to note the relationship of His providence to the uses which men make of the divinely prescribed means. For even though "men live and move and have their being" in God, yet God views them as free, self-determining beings, who are morally responsible to Him for whatever they do. From the *fiat* of the holy Creator they were issued in His own image of knowledge, righteousness, and true holiness (Col. 3:10; Eph. 4:24). He endowed them with intellect and will, free to know

and to choose and to have dominion over the creatures and forces of the earth—all in accord with the will of their Maker and subject to the norm of His holiness, morally responsible to Him. (Gen. 1:28; 2:15-17.) And even their fall into sin and their subsequent enslavement to evil—their own doing and their own undoing—in no way nullifies this responsibility any more than it nullifies the Law itself. They are still morally accountable to their Maker. For the Gentiles, “which know not the Law,” i. e., the revealed Law, nevertheless “show the works of the Law written in their hearts” (Rom. 2:14-15), and “know the judgment of God, that they which commit such things are worthy of death” (Rom. 1:32).

Holy Scripture speaks of the doings of men in this connection from two different viewpoints:

1. From the viewpoint of divine Providence all things must happen just as they do happen;
2. But from the viewpoint of man's responsibility they could happen otherwise.

A striking illustration of this truth is afforded us in the betrayal, condemnation, and crucifixion of our Lord. From the viewpoint of Providence all this had to happen just as it did, since God in His gracious plan for the redemption of man had from eternity foreknown and determined all this to happen. “Him (Jesus of Nazareth), being delivered by the determinate counsel and foreknowledge of God” (Acts 2:23). “Against Thy holy child Jesus . . . both Herod and Pontius Pilate, and the Gentiles and the people of Israel were gathered together, for to do whatever Thy hand and Thy counsel determined before to be done” (Acts 4:27-28). Yet neither Judas nor Herod nor Pilate was forced by Providence to commit the crimes by which the Christ was delivered into death. “Truly the Son of Man goeth as it was determined, but woe unto that man *by whom* He is betrayed” (Luke 22:22). “And from henceforth Pilate sought to release Him, but the Jews cried out,” etc. (John 19:12). “Jesus of Nazareth . . . approved of God among you by miracles and wonders and signs, which God did by Him in your midst, as ye yourselves know, Him, being delivered by the determinate counsel and foreknowledge of God, *ye have taken*, and *by wicked hands have crucified and slain*” (Acts 2:22-23). From these texts it is evident that from the viewpoint of human responsibility Judas, Pilate, and the Jews committed their

crimes on their own responsibility, and that against better knowledge. Yet everything happened according to "the determinate counsel of God."

Since God in His providence binds man, both in the realm of nature and of grace, to the use of means appointed for his welfare, the events in his life could happen otherwise, sequent upon the moral or unmoral use he may make of these means. This from the viewpoint of man's responsibility.

The same is true of the terminus of life. While the Scripture teaches, as we have heard concerning God's dispensing providence in the direction of our lives, that the days of man are so determined that he cannot pass the appointed time and bounds (Job 14:5), it nevertheless often asserts that God, from the viewpoint of human responsibility, changes the natural limit of human life, of both the saints and the ungodly.

1) He may prolong the life of the godly as a reward for obedience. "Let thine heart keep the commandments; for length of days and long life and peace shall they add to thee" (Prov. 3:1-2). "Hear, O my son, and receive my sayings, and the years of thy life shall be many" (Prov. 4:10). "If thou wilt walk in my ways, I will lengthen thy days" (1 Kings 3:14). "The fear of the Lord prolongeth days" (Prov. 10:27). "Mine elect shall long enjoy the work of their hands" (Is. 65:22). "Because thou hast made the Lord thy habitation. . . . With long life will I satisfy him and show him My salvation." (Ps. 91.)

2) God may extend the life of His saints for the benefit of His kingdom. "I have heard thy prayer, I have seen thy tears. Behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria" (Is. 38:5-6), the Lord informed Hezekiah. And Paul told the Philippians, "For me to die is gain. . . . Nevertheless, to abide in the flesh is more needful for you. . . . I know that I shall abide and continue with you all for your furtherance and joy of faith" (Phil. 1:21-25).

3) God may shorten the life of the faithful to preserve him from great distress and evil. "None considering that the righteous is taken away [namely in death] from the evil to come" (Is. 57:1). "O that Thou wouldest hide me in the grave until Thy wrath be past" (Job 14:13). "Though He slay me, yet will I trust in Him" (Job 13:15).

4) God may shorten the life of the ungodly because of his wickedness. "And Er was wicked in the sight of the Lord, and the Lord slew him" (Gen. 38:7; cp. v. 10). "Bloody and deceitful men shall not live out half their days" (Ps. 55:23). "The years of the wicked shall be shortened" (Prov. 10:27).

Accordingly, men die either by the dispensing or by the permissive providence of God. If they make use of the appointed means, such as food, drink, clothing, piety, carefulness, obedience to God's laws, etc., then by the goodness of God they may attain the bound of life which God's dispensing providence has fixed. On the other hand, if they misuse or reject the prescribed means, transgress His holy laws, live wickedly and presumptuously, their life may be shortened by His permissive providence. Think of the premature death of Absalom and the suicide of his counselor Ahithophel. The suicide of Saul, who despised the Word of the Lord, and of Judas, who despised the Lord's Christ, belong to this category.

Yet whenever Holy Writ describes the terminus of life from the viewpoint of man's responsibility, this must always be viewed as a way of expression by which God adjusts Himself to our frail and feeble understanding, in order that we may use for our instruction, admonition, and comfort the truths which He has revealed for our temporal good and eternal salvation. God Himself is immutable in His being and decrees. What appears to us as either a shortening or lengthening of life, has been a matter of His eternal foreknowledge, sovereignly decreed by His wisdom. To just and devout Simeon it "was revealed . . . that he should not see death before he had seen the Lord's Christ." "In other words, man dies exactly when God wills that he should die" (Mueller).

So nimm denn meine Haende
Und fuehre mich
Bis an mein selig Ende
Und ewiglich.
Ich will allein nicht gehen,
Nicht *einen* Schritt;
Wo du wirst gehn und stehen,
Da nimm mich mit.

In dein Erbarmen huelle
Mein schwaches Herz
Und mach es gaenzlich stille
In Freud' und Schmerz.

Yakima, Wash.

Wirst du in Huld und Gnaden
Mich huellen ein,
So werd' vor allem Schaden
Ich sicher sein.

Wenn ich auch gleich nichts fuehle
Von deiner Macht,
Du fuehrst mich doch zum Ziele
Auch durch die Nacht.
So nimm denn meine Haende
Und fuehre mich
Bis an mein selig Ende
Und ewiglich.

Homiletics

Outlines on the Standard Epistle Lessons

SECOND SUNDAY AFTER TRINITY

1 JOHN 3:13-18

Am I a Christian? How can I know that I am a Christian? You say: When a person repents of his sin and in faith accepts Christ as his Savior, he is a Christian. That is very true; the Apostle says, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). But faith is not a dead, but a living thing; it must show that it is there. The fruit of faith is love. Cp. John 13:35; 1 Cor. 13:2, 13.

LOVE TO THE BRETHREN IS A CHARACTERISTIC OF THE CHRISTIAN

I. Such love a Christian must have in his heart.

A. 1) Hatred is in the heart of natural man (v. 13). The mother loves her child, and the child its parents; that is natural affection. One may show a liking or fondness for some other person because that person has benefited him or because of that person's good social qualities; that is attraction. But true love is not found in the heart of natural man. Not love, but hatred brings about war; not love, but hatred causes strife among men; not love, but hatred breaks up homes and separates husbands and wives, parents and children; not love, but hatred causes dissension, strife, and bloodshed; and the Cains still hate the Abels, the world still hates the Church (vv. 12-13).

2) "Marvel not" (v. 13). This hatred on the part of natural man should not surprise us. Love is found only where there is spiritual life, but natural man is dead in his trespasses and sins (v. 14 b; Eph. 2:1). "Whosoever hateth his brother is a murderer" (v. 15 a). Hatred is a sin against the commandment that says, "Thou shalt not kill." A man who nurtures hatred in his heart abideth in spiritual death (vv. 14 b, 15 b).

B. True love is found only in the Christian, in him who has passed from death to life (v. 14). "Love is of God," etc.

(ch. 4:7-8, 10, 19). The fruit of the Spirit is love (Gal. 5:22). Only he whose heart has been regenerated by the Holy Spirit, only he who has been brought to a knowledge of his sins, has repented, and accepted Christ as his Savior, has true love and therefore can love. Love does not come from the old man, but from the new man.

II. Of such love the Christian must give evidence in his dealing with his brethren.

A. When we love the brethren, that is an indication to us that "we have passed from death unto life" (v. 14; John 13:35). Observing the early Christians, the heathen said, "Oh, how they love one another!"

B. The incentive of true Christian love is God's own love shown to us (v. 16 a). "All that a man hath will he give for his life" (Job 2:4). The surrender of life is the costliest sacrifice that true love can offer. Christ gave His life for us and thus redeemed us from sin, death, and hell. This great love of Christ should induce us to love our brethren (v. 16; ch. 4:11). True love must be like the love of Christ, not in degree but in character.

C. But true love is not something which is only on the tongue, only uttered in words, a mere sentiment, but it manifests itself in active service, in love shown to the brethren (v. 18). It is so very easy to say that we love someone, but to give evidence of it in *deeds* of love is quite something else.

How shall we show our love to the brethren? Christ laid down His life for us; if necessary, we should lay down our lives for the brethren (v. 16). If greater good can be done by surrendering our life than by keeping it, then we should surrender it. That, of course, is an extreme case; but we should readily sacrifice comforts, home, and even life itself if thereby we can serve our brethren; especially if we can help them on the way to life. So Paul (Rom. 9:3). We should be ready to relieve all the needs of our brethren (v. 17). "True love expresses itself not only in great and heroic acts, but in little deeds of thought and kindness, in lowly ministries to the poor and the needy." The Lord fed the hungry, healed the sick, etc. We should do likewise. If we love not the brethren, the love of Christ is not in us. Love also shows a forgiving spirit. Those who bear hatred in their heart

toward others can not pray the Fifth Petition of the Lord's Prayer. Christ loved His enemies. Even so we should love our enemies (Luke 6:27-28). We are to love all men, friends and enemies, and all irrespective of race, color, or whatever may distinguish people one from another in this world.

Let each one examine himself. How about *love* in our life? (Ch. 4:10-11.)

JOHN H. C. FRITZ

THIRD SUNDAY AFTER TRINITY

1 PET. 5:6-11

While a bright girl announced most ambitious aspirations and purposes for her own life, one who had been listening answered gently: "You may be right, dear child, but do not forget that 'the singing birds build low.'" More emphatically pride is condemned and humility exalted in the verse preceding our text (v. 5). Jesus extols Christian humility (Matt. 5:3).

CHRISTIAN HUMILITY UNDER FIRE

I. Casts life's cares upon God

II. Rests steadfastly upon God in temptation

I

"Therefore" (v. 6) refers to the foregoing verse. God must resist the proud, for Prov. 21:4. But He "giveth grace to the humble." Humility is like dry ground that thirstingly takes in the rain, like a dry sponge that soaks up the water. Christian humility is to show itself under fire, "under the mighty hand of God" (v. 6). This mighty hand of God revealed in life's lesser and heavier burdens, *e. g.*, sickness, unemployment, wars, famines, family troubles, etc. Natural reaction is to suffer it stoically or cheerlessly, grumblingly or rebelliously. But Christians are to "humble themselves" under these cares. How? "Casting all your care upon him" (v. 7), thereby confessing the utter need of God.

How is this possible? Not by own power. Power for such humble dependence upon the Lord is found in His care, "for He careth for you" (v. 7 b). Sufficient proof found in Creation, Preservation, Redemption, and Sanctification (Rom. 8:32; Matt. 6:25-34). Another powerful divine help towards Christian

humility under fire is the assurance "that He may exalt you in due time" (v. 6). A fulfilled promise, *e. g.*, David, Joseph, Mary, the mother of Jesus.

So we pray that through the compelling love of our humble Savior, conveyed to us through the Word and the Sacraments, ours be Christian humility, which in all life's cares humbly, yet confidently, "casts all its cares upon Him who careth for us."

II

Christian humility also rests steadfastly upon God in the hour of temptation. Christian humility is bitterly hated by the devil, for pride was the cause of his and his allies' fall (Jude 6). As a result he endeavors to frighten Christians away from their childlike dependence upon their God and Savior (v. 8). The natural human heart is his ally (Mark 7:21-23). Real spiritual soberness is necessary to see through his trickery — a sober evaluation of Satan's power and a sober evaluation of one's own helplessness. Added to this, there must be a Christian watchfulness, the humble Christian ever being on the lookout for devilish pitfalls. This spiritual soberness and watchfulness is gained from God's Word, *e. g.*, from Jesus' words "Without Me ye can do nothing."

"Whom resist steadfast in the faith" (v. 9). Not any kind of faith, but the only saving faith in God as Creator, Savior, Sanctifier, and Comforter. This faith, created in the human heart by the Holy Spirit through Word and Sacrament, is mighty because it makes us partakers of Christ's victory over Satan (1 Cor. 15:57). Here again, in v. 10, the Apostle holds forth the blessings of such Christian humility under fire as it rests steadfastly upon God and His promises. It is more and more perfected, established, strengthened, and settled, even as the Christian himself, by God's grace.

So, then, also this Christian virtue of humility, as it emerges victorious from tests, trials, and temptations, is a glorious tribute to the grace of our God and Savior: "To Him be glory and dominion forever and ever. Amen."

EDWIN H. PFLUG

FOURTH SUNDAY AFTER TRINITY

ROM. 8:18-23

We are merely sojourners on this earth. Heaven is our goal. But the present trials are likely to make us forget the great heavenly glory in store for us and what this glory should mean to us already now. Scripture therefore in many passages, also in our text, reminds us of these things.

THE GLORY WHICH WILL BE REVEALED IN US

I. How great this glory will be

II. How it is a source of comfort and strength in our suffering

I

Our faith in Christ has as its ultimate goal eternal life, which is therefore properly mentioned last in the Creed. Paul calls it the glory about to be revealed in us (v. 18). Not merely around us will be this glory, but it will be part and parcel of us. We shall see God (Job 19:26); shine as the sun (Matt. 13:43); praise God (Rev. 7:10); our body will be changed (Phil. 3:21); there will be no more death or sorrow (Rev. 21:4). All this is included in the glorious liberty of the children of God (v. 21). A great glory indeed.

But in our text Paul shows in two additional ways the greatness of our future glory. First he points to the longing of the creature for the day when we shall be glorified (v. 19). "Creature" is here the irrational world of creatures. This, too, suffers in consequence of man's fall into sin, without any fault on its part (v. 20 a). The groanings which result in the creature are vividly described v. 22. A bold personification. Yet the creature will be ultimately delivered from its bondage (vv. 20 b, 21). Then the creature will no longer be compelled to function under the curse (Gen. 3:17) and in the service of sin. If our glorification brings about such a happy result for the creature, how great must this glory be in us who are directly affected?

A second argument is introduced in v. 23. Being Christians, we now have the Holy Spirit in us as the first result of believing. He it was who kindled faith in us. That is something glorious. We are even now twice-born men, children of God, saints, elect, a royal priesthood, and many other names

are given us in the Bible. But all this is only the beginning, the first fruits (v. 23), of what we shall be (Eph. 1:14). We still wait for the culmination of our faith, the adoption, the redemption of our body (v. 23), our glorification in heaven. What we already possess now in time warrants the conclusion that our future glory will be immeasurably greater.

But this future glory has a meaning also for meeting the situations of this life.

II

The Apostle has a practical end in view when he speaks of our glory in heaven. In v. 17 he states that suffering with Christ goes hand in hand with being glorified with Him. Paul was well acquainted with such suffering. Cf. 2 Cor. 11:23-27; 12:7; Acts 14:19. He could well say, 1 Cor. 4:9. In spite of it all he draws the conclusion v. 18. It is a well-reasoned one ("I reckon") and not snap judgment. He thinks of his suffering and the future glory as being weighed in a balance. Glory far outweighs suffering. Therefore he was willing patiently to bear his burdens in Christ's service until the Master should call him home (Phil. 1:23-24).

Just like Paul all Christians have to endure suffering in one form or another. Especially in these late evil years has suffering descended upon us in large measure, afflicting millions at home and abroad, and the end is not yet. Fears and doubts assail the minds of many. Their faith is put to a test. The truth of Acts 14:22 b is only too apparent. But let none of us who is suffering forget the glory which awaits us with Christ in heaven. It is far greater than anything on earth, even all of our suffering. Let not the joyful expectation of our heavenly glory be dimmed by the sufferings of this present time. They terminate according to God's good will, our glory never. May we remain steadfast, so that at the end of our course we may say with Paul 2 Tim. 4:7-8.

G. V. SCHICK

FIFTH SUNDAY AFTER TRINITY

1 PET. 3:8-15 a

Many people have the mistaken idea that Christianity consists in merely knowing God and the Gospel. Throughout the Epistles the necessity of faith is emphasized, but throughout

the Epistles those same Apostles repeat over and over again the admonition to holiness of life, not as a way to salvation, but as a fruit and result of faith (Rom. 12:1-2). This is also the message of our text.

THE GOD-PLEASING CONDUCT OF A TRUE CHRISTIAN

- I. As it manifests itself in many positive virtues*
- II. As it shows itself in the things that the true Christian avoids*

I

a. The First Epistle of St. Peter was written while Peter was still in Rome, not long before his death under Nero. Peter foresaw that his Christians would have to face some very trying days. He wished to prepare them for these events by strengthening their faith and by admonishing them to a Christian walk of life.

b. V. 8. True Christians show their Christianity particularly in their relationship to the members of their own church. The Apostle admonishes them to be of one mind. There is to be no division in the Christian congregation. Nothing will impress the world about us so much as real unity, real same-mindedness, in the church. The same thought is expressed by the Apostle when he says, "Having compassion one for another." True Christians share the feelings of others, whether they are joyful or painful, particularly the feelings of their fellow church members. They are fraternally affectionate.

c. It is well for us to look at ourselves, at our own congregation, at our own church body in the light of that admonition. Are we all of one mind? Have we compassion one of another? Do we love as brethren? Is it not true that many of us fall short of that mark? Is it not true that also in our churches there is much lovelessness, much carping criticism, much factionalism? All of that is not an evidence of true Christian conduct, but points to the weakness of the flesh, to the strength of the old Adam that is in us.

d. True Christian conduct is to show itself also in our relationship to non-Christians. The Apostle says, "Be pitiful." He does not mean that we are to be people to be pitied, but that we are to be full of pity regarding anyone who may be in distress. Certainly we dare not forget that we have an obliga-

tion of true compassion over against the suffering of the world. They may have been our enemies, but Luke 6:27; Rom. 12:20.

e. The true conduct of the Christian also manifests itself in other ways (v. 11). These words are a part of a quotation from Ps. 34:12-16. Anyone who wishes to lead a life here on earth that is truly worth while, anyone who wishes to see days that are truly good, days that are really beneficial, not vain and empty, must do good and follow after peace. Good days, not merely easy, pleasant days, but days full of the fruit of righteousness. The true Christian leans toward all that is truly good and truly beneficial. He follows after peace, pursuing it in order to capture it. Peace not merely with his fellow men, but peace with God, peace with his soul.

f. Again it is well for us to examine ourselves in the light of these suggestions of the Apostle. How much real good do we do? How often do we really exert ourselves in order to do that which is truly good? How often do we really seek peace? How often do we not by our weakness and frailty cause disturbance, strife, and contention, harming ourselves, harming others?

II

a. V. 9. Here the Apostle tells us not to render evil for evil. The true Christian shows his Christianity by avoiding revenge. They who say, "Tit for tat," "Pay him back," are not showing the marks of true Christianity, but rather the marks of the Evil One (Rom. 12:17). The true Christian will not be guilty of reviling when he is reviled. The true Christian follows in the footsteps of the Savior (1 Pet. 2:22-23; cp. Luke 6:28). He has been so greatly blessed by the Lord, he has had so many blessings bestowed upon him, that he is ready and willing to share these blessings with others, and so he will rather bless than curse.

b. The true Christian refrains his tongue from evil and his lips that they speak no guile (v. 10 b). The Bible again and again points out the power of the tongue, a power for good and a power for evil (James 3:5-8). Many people manage to control strong and powerful animals by bit and bridle, but they cannot control their own tongue. Lying and slander, evil speaking, are the order of the day. Even many Christians fall into this error. (Develop application).

c. The true Christian will also eschew evil (v. 11). This

term means to incline away from all that is base. By nature we lean towards that which is evil (Matt. 15:19). But after we are Christians (Gal. 5:24), we make a conscious effort to fight against that which is evil and wrong to do that which is good.

d. The Christian knows that God is keeping his eye upon him (v. 12), that even in trouble—in trouble perhaps because he has sought to live that life which God prescribes—the ears of God are open unto his prayers. The Christian knows that when he lives a God-pleasing life, the Lord is on his side. The world may be against him, but he is in the hands of the Lord, and the Lord will keep him from real harm (vv. 13-14).

Conclusion (v. 15 a). Final appeal for full sanctification. We who are Christians and know the conduct that is pleasing unto our Maker will not follow the path of least resistance, go the easy way, but we will constantly endeavor to live a life of true sanctification and holiness, not in order to gain heaven, or to win eternal life, but in order to praise Him who hath bought us with His own precious blood. E. L. ROSCHKE

SIXTH SUNDAY AFTER TRINITY

ROM. 6:3-11

St. Paul had set forth the grace which abounds more than sin (Rom. 5:20). However, none should argue: Continue in sin that grace may abound (Rom. 6:1). Grace never becomes license to sin, but rather leads to godliness. This is of practical value for our life. As Christians we still must fight against sin. Our life of godliness is still so imperfect. Hence St. Paul argues: Rom. 6:2 and then refers to our Baptism.

THE SIGNIFICANCE OF BAPTISM FOR OUR LIFE

- I. *We became partakers of Christ's death and hence are dead to sin*
- II. *We became partakers of Christ's resurrection and hence are alive unto God*

I

A. We are baptized into Christ. This means not merely that we have had Christ's name spoken over us, nor merely

that we have received the benefits which He wrought for us, but also that we have become Christ's very own, that we belong to Him.

B. We are baptized into His death (v. 3); buried with Him by Baptism into death (v. 4); planted together in the likeness of His death (v. 5); crucified with Him, etc. (v. 6). Christ died as a result of our sin. He atoned for our sin and buried our sin. With His death our sin was removed. — By our Baptism we became partakers of that death and all its effects. Our sin is removed. We are dead unto it. Sin no longer has any control over us and our life (v. 7).

This definitely should have an influence upon our life and conduct. The purpose of our death with Christ is "that the body of sin might be destroyed, that henceforth we should not serve sin" (v. 6., cf. vv. 12-13). When death has entered, sin no longer exercises control; temptations, lust, anger, etc., can no longer exert any influence. Even so we should remember that by our Baptism into Christ's death we are dead to sin. When devil, world, and flesh would lead us into sin, shame, and vice; when they would arouse hatred and bitterness in our heart against God and our fellow men; when they tempt us into misbelief and all its concomitant evils, we are to remember that we have been baptized, that we are dead unto sin, that we would be serving something which has been defeated for us. As we remember this, we have an earnest warning, a strong motive, and a mighty weapon in our fight against sin.

II

A. Christ died, but rose again (v. 4). He "dieth no more" (v. 9). Death, the result of our sins, which were placed upon Him and which exercised such power over Him, no longer has any dominion over Him (v. 9). Death and sin lost completely. They cannot touch Him any longer. Christ came forth from death unto a new life, a glorified life. He now lives unto God. He sits at the right hand of God and rules over all things.

B. By Baptism into Christ we become partakers of Christ's resurrection, of all its blessings, especially also of the newness of life (vv. 4, 5, 8).

C. This definitely should exert a great influence upon our life and our conduct. We are "alive unto God through

Jesus Christ, our Lord" (v. 11). Our body with all its members, our mind, and our soul are alive in the service of God. As baptized children of God we find genuine joy in the service of God. — Of course, our life is full of weaknesses and failures, our efforts to do good works, unto which we have been called, are often so weak and so negligible. Then we remember that we have been raised with Christ unto newness of life. More than that, we shall experience the power of Christ, into whom we have been baptized.

Our Baptism is of deepest significance. We should devote more thought to it and emphasize its great importance.

J. W. BEHNKEN

SEVENTH SUNDAY AFTER TRINITY

Rom. 6:19-23

Is the Christian a free man? True, the Scriptures say we are no longer servants but Christ's friends (John 15:15), God's sons (Gal. 4:7). Yet it is equally true that Christians are yoke bearers of Jesus (Matt. 11:28-29), and Paul refers to himself as a bondsman of the Lord (Rom. 1:1; Titus 1:1). The world thinks we are not free, not free to do as we will, but bound by restrictions and precepts. It is said that a Christian cannot truly be objective, because his mind is always attached to the Word.

On the other hand, is the man of the world free? When Jesus offered the Jews liberty, they objected to the assumption that they were in bondage (John 8:33). Men think that if they attain "the four freedoms," they will be free indeed.

What is the answer? Is the man without Christ free? Is the man with Christ free? Both are free, and both are servants.

I

The man without Christ is free, yet a servant.

What is the freedom of which the world is so proud? Is it real or is it a sham? Paul says, v. 20. He admits man is free, but free from what? Righteousness and its consequences. Man may speak of social and political freedom. At best, this doesn't mean that he has real freedom. He is free from a true guide, from the power of God's grace, from eternal life. Is that real freedom?

Men without Christ are free, yet actually servants of sin. They enter this servitude willingly, to be sure ("yielded your members," v. 19). They revel in it, are even proud of it, but this makes their bondage the greater.

And there is no escape from the servitude, no release as with an indentured servant. Their condition grows worse; they yield themselves to impurity and to greater and greater iniquity (v. 19 b). How well Paul remembers his own condition when he harassed the Christians! Not satisfied with the damage in Jerusalem, he ran to Damascus, breathing threats and murders against those who belonged "to the Way."

What is the result of this freedom? Shame (21 a), and, above all, death. This freedom "pays off," but what wages! Death, spiritual, temporal, eternal.

Free? No, slaves. Slaves of the deepest dye. True of all men without Christ. True of the Christless American who walks the streets of our cities as well as of the unbelieving European prisoner in a far-off concentration camp. Without Christ — only bondage.

II

On the other hand, the man with Christ is a servant, yet free.

A servant of the Lord. Man cannot be sovereign. He may think he is, may shout, "I am the captain of my soul," but he is always a bondsman. The Christian is the servant of Christ.

Christ took the bondage of sin and served it out, met the adversary who had us enslaved and singlehanded sent him to his defeat. As the angel freed Peter by a touch (Acts 12:7), so Christ frees with His blood those enslaved in sin and the power of hell.

This is real freedom because the Christian has a sure guide and knows where he is going. He has the Word, not visions, dreams, and opinions (John 8:31).

He has the absolute truth. While men set up million-dollar organizations and laboratories to study facts and obtain new truths, we have the truth for the life that now is and the world to come (John 8:32).

In Christ we are free from the condemnation of sin (v. 22 a) and from its power (Rom. 6:14); yes, from all our enemies, for we are more than conquerors (Rom. 8:37-39).

We are free to grow in holiness (v. 22 b). We have the

liberty to do that which is good. With the Spirit's help we are able to live more and more unto holiness.

Here Paul said a strange thing. He uses the wickedness of the world as an example for Christians (v. 19). He tells us to look at Sodom, as it were, and says: "See how eagerly these people serve sin, how they yield themselves willingly to a service which leads only to shame and death. Now, you Christians, true free men but servants of Christ, use like initiative, like zeal, in serving Christ and holiness." And, oh, how the world still shames our indifference and lukewarmness! See false teachers zealously going from door to door, on street corners distributing their Christ-defaming doctrines, while we Christians remain silent; see how warmongers work day and night to gain their selfish ends, while we, the children of universal peace, remain idle; see how sinners frantically serve deadly sin, and we, by contrast, serve our Master so ill. Let even the sinful world serve us as an example for greater zeal (Luke 16:8).

Above all, we have the free gift of eternal life in Christ Jesus, which brings us the everlasting freedom (v. 23).

ARTHUR C. REPP

EIGHTH SUNDAY AFTER TRINITY

ROM. 8: 12-17

Are you a child of God? — To that important question you should be able to respond not with an evasive, doubtful "I hope so," but with a joyful, confident "Thank God, I am!"

There is to be no uncertainty about this. In His Word God Himself has asserted that if you believe in Christ, you are His child (Gal. 3:26). And to test the genuineness of that faith which makes you His child, He mentions in our text some related marks with which you can easily and unmistakably decide the question:

ARE YOU A CHILD OF GOD?

I. Do you mortify the deeds of the flesh?

Text: True children of God are moved by the Spirit to "mortify the deeds of the body" (vv. 12-14); those who "live after the flesh" — die and are not sons of God.

Examples: When Zacchaeus became a child of God, he mortified his greed, "restored fourfold" (Luke 19:9). — Young Joseph mortified evil lust (Gen. 39:9). — Such mortification of one's old nature and its deeds is evidence of the faith that renders one a child of God.

Application: How is it with you? If you willfully foster deeds of the flesh (Gal. 5:19), you are no child of God, even though you are baptized and confirmed. But if you mortify them with contrition and repentance, let that be a sign to you that you are a believing child of God.

II. Do you cry: "Abba, Father"?

Text: True children of God regard the Lord as the kind heavenly Father, not as a stranger or a slave master. Not fear, but love for Him fills their hearts (v. 15). They fly to Him in prayer: "Abba, Father."

Examples: Daniel, defying King's order, prayed thrice daily (Dan. 6:10). — Isaac meditated in field at eventide (Gen. 24:63). And was not their childlike conversation with their heavenly Father a proof of their faith and spiritual adoption?

Application: How is it with you? Despise God's invitation to pray, shun Him like a stranger, and you are not His child, even if many praise you as a good person. But are you drawn to Him as your Father, frequently conversing with Him, regard that as proof of being His believing child.

III. Do you perceive the witness of the Holy Spirit?

Text: True children of God have from the Spirit an inner witness, or assurance, that they are His children (v. 16). This the Spirit brings to their hearts not through special visions, etc., but through the Gospel. ("The words . . . are spirit" (John 6:63).

Application: People who despise the Word, through which the Spirit witnesses, will have no assurance of being God's children. Those who devoutly use it will soon feel: "Here is comfort, grace, salvation," and so be reassured of being God's own. How is it with you?

Examples: Mary, sitting at Jesus' feet (Luke 10:42). — Bereans, searching the Scriptures (Acts 17:11-12). — Were they not blessed by the Spirit with the witness of being God's children?

IV. Do you comfort yourself with the heavenly inheritance?

Text: True children of God amid all sufferings comfort themselves with being "joint heirs with Christ" and with the prospect of glory to come (v. 13).

Examples: Stephen, first martyr, seeing heaven opened (Acts 7:56). — Paul, amid final sorrows, saying, 2 Tim. 4:18. Was this not a proof of the genuineness of the faith which made them children of God?

Application: Many sufferers in the world today comfort themselves with anything but heaven. How is it with you? If in sickness you want nothing but prayers for recovery and become angry at any mention of the heavenly home — is that the manner of a true child of God? But if the heavenly inheritance is your comfort and joy, take that as an additional sign that you are a child of God.

ALVIN E. WAGNER



Miscellanea

Selective Fellowship

Selective fellowship, which is discussed in Lutheran circles of America these days, is the practice of extending the hand of fellowship to one or several pastors and congregations belonging to a synod with which one's own synod is not in fellowship. It is admitted by conservative Lutherans who advocate such fellowship that the pastors and congregations so recognized must be in doctrinal agreement with those who establish fellowship with them. To put it differently, we are here speaking of cases where pastors and congregations are in doctrinal harmony though their church bodies have not yet declared that they are in full doctrinal agreement with each other. What are we to say of the establishing of fellowship between individual pastors and congregations under such circumstances?

When Christians find that they are in doctrinal agreement with each other, the normal thing for them, of course, is to have fellowship. They are brethren and united through the common faith and confession, and it is certainly in keeping with God's will that this mutual relation be given expression. Cf. Eph. 4:1-5.

But while this is true, a number of considerations must not be overlooked. The question will at once arise, whether the mutual recognition of the pastors and congregations in question is a matter of such urgency that the action of the whole church body cannot be awaited. While our synodical organizations are not divine institutions, they are established in keeping with God's will and are useful, and we perform our extra-congregational and inter-congregational church work by means of them. Certainly such an important matter as the establishment of fellowship with people not belonging to our synod or our federation of synods should be attended to, if at all possible, by the whole body and not merely by segments of it.

Wherever the question of selective fellowship arises, it should not be forgotten that there is a great advantage in having the joint prayerful deliberation and study of one's whole synod center on the problem. In fact, synods are formed for the very purpose of having joint rather than individual action in such an important matter as the establishment of new fellowship relations.

Synods, moreover, are called into being with the design of letting the various constituent organizations not only advise and assist, but supervise each other — of course, in a brotherly, evangelical way. Now and then a member congregation will launch out on an unscriptural course, and disciplinary action will be required. It is generally recognized that the practice of such discipline with respect to matters of doctrine and church activities is one of the legitimate functions of the synod. But evidently the exercise of this discipline is made very difficult if in such a

significant sphere as the establishment of church fellowship with a congregation not of the same synodical connection a congregation acts independently of its sister congregations and simply becomes a law to itself. We believe that there is a great danger inherent in the very principle of selective fellowship unless sufficient safeguards are employed.

Another point that must not be overlooked pertains to the obligations a congregation owes its sister congregations in the same synodical connection. Everybody will admit that, at least generally speaking, its sister congregations are closer to a church than any congregation on the outside. No course should be initiated which will heedlessly or needlessly grieve, vex, or perplex the sister congregations or prove harmful to them. The right thing certainly would be, if a church is thinking of establishing fraternal relations with a congregation not of its communion, first to make full explanations to its sister congregations and to obtain their consent for the step under consideration. If such consent should be withheld for unsatisfactory reasons and the petitioning congregation should feel compelled for reasons of conscience to move ahead, it would at least have fulfilled one obligation which is due its sister churches.

In this connection it ought to be stated that no blessings from above can be expected for a course that flouts orderly procedure. "Let all things be done decently and in order," Paul admonishes us, 1 Cor. 14:40. If congregations should establish fraternal relations with other churches without consulting or even notifying their brethren, a confusion would ensue which would work great harm. If selective fellowship is to be practiced, it would be good for Synod itself to adopt and issue regulations, so that violations of good order will be avoided.

When facing the question of establishing fellowship with a congregation whose synod is not sound in doctrine, while the individual church in question is in full doctrinal agreement with us, we should not forget that this church must be considered as being in *statu confessionis* and must testify to the convictions which it holds jointly with us. How long it may remain a member of its body will depend on circumstances. If its witness will not be heeded, sooner or later a separation will have to take place; for we cannot be for the truth and against it at the same time.

In conclusion, we would urge all pastors and congregations to approach the subject of selective fellowship with utmost caution. To us it seems that it should not be practiced anywhere in our circles before there has been a discussion of the subject by Synod in convention assembled and the opportunity has been given our church body to adopt some regulations concerning it if it finds this desirable or necessary. For, after all, congregations which form a synod take this step with the very purpose of acting jointly and should therefore not go their own way independently of Synod. We close with the words of Paul, Phil. 2:3 f., "Let

nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

W. ARNDT

The Present Debate on the Granting of Autonomy to Churches Founded by Mission Organizations

Serious discontent is running through some of the most fruitful mission fields of the world. There is no unanimity of opinion concerning the cause of this situation, some believing that it is due to a few rash and discontented spirits who have been able to influence their co-workers, while others believe that underlying this discontent are causes which are to be found in a mistaken mission policy. Since there is no unanimity concerning the cause of this discontent, there is no agreement concerning the remedy. Those who entertain the first opinion would remedy the trouble by speedy dismissal of the troublemakers, while the latter would remedy it by a thorough revision of the policy of those in control. The writer of these lines belongs to the latter class. On the following pages he will try to diagnose the ailment.

The student of missions is often painfully aware of an ever-widening gap between the missionary organizations, represented by their mission boards, and the churches that have come into being by the efforts of these organizations. This is a phenomenon in all mission fields of the world, not in those of our Church only, but in those of all churches which are conducting world-wide missions. In India, in China, in the Dutch East Indies, in fact, wherever there has grown up an indigenous Church with a membership increasing in numbers and growing in the knowledge of the rights and duties of the Christian congregation, we see a struggle going on between the missionary organization which has not noticed the ground swell rising underneath its very feet and therefore has failed to interpret aright the signs of the times and the native Church which is becoming ever more conscious of its own strength, duty, and opportunity.

The missionary organization tries, for dear life, to hold on to the directing, the managing, the organizing, and the supervising of the work, to the appointing and the dismissing of laborers in the work, to the training of others for the work, to the fixing of policies, and to the controlling of the expenditure of the money. In short, it wants to attend to every phase of missionary endeavor and have the decisive voice in every missionary move. The native churches, on the other hand, growing in membership and in numbers, in faith, in love, and in many Christian graces, also increasing in eagerness to participate in the work of the Lord at home and abroad, showing commendable aptitude in handling their own affairs and evidencing readiness to assume larger responsibilities, now ask for more latitude in the management of their own affairs, above all,

for trust and confidence on the part of the missionary organization. Especially do they insist upon a gradual but steady shifting of authority, direction, management, supervision, of fixing policies and disbursing mission money from foreign shoulders upon their very own.

Here, then, is the conflict. The missionary organization and their respective mission boards, like fond parents, fail to see that the child is becoming a man, while the native churches fret under too strict a parental supervision and under the stigma of irresponsibility, untrustworthiness, and incompetence placed upon them by the unwillingness of the missionary organization to grant them a larger share in the management of the mission. The native churches, in proof that they do not ask too much, point to the native church bodies which have come into being through the missionary endeavors of different missionary organizations during and after World War I. We may mention here a few such church bodies as perhaps some of our readers are familiar with: the Ewe Presbyterian Church in Togo, grown out of the work of the North German Mission; the Tamil Lutheran Church, grown out of the work of the Leipzig Mission; the Jeypore Ev. Lutheran Church, grown out of the work of the Schleswig-Holstein Mission. Not missionary wisdom, however, but World War I brought these bodies into being by an enforced devolution of authority. One should think that Christian wisdom could, in an amiable way, have done as much as Mars has rudely done.

One might now ask: What is it that makes the missionary organization hold so tenaciously to its position, so unwilling to agree to a devolution of authority? Can it lay claim to deeper love for the kingdom, to clearer insight into the needs of the native congregations, to richer spiritual gifts? No, nothing of the kind. There are three, possibly four, reasons.

First, there is the seemingly sound business principle that money should be administered by those who are entrusted with it by the donors and who can be held to accountability for its use. In other words, he who gives the money for the Church should also control its use, either directly or through his chosen men. Now, the native churches are not willing to admit that this principle should apply to the Church. They admit that money rules the world, but they are not as yet ready to admit that money rules the Church. They believe that the Church should not be conformed to the world, but should be transformed by the renewing of its spirit also in this matter. They admit that the Church needs money, but because of that need they are not ready to make money the owner, head, and ruler of the house. They assign to it the position of handmaid. They maintain that the Church is ruled by the Word of God, in faith, love, and with prayer. If the missionary organization is given the grace to revert back to these ruling principles in the Church, it should not be hard for it to assume the attitude of John the Baptist and to say of the native churches, "He must increase, but I must decrease." It will then stand aside, watching

with a smile of satisfaction the bride of the Lord coming into her own.

The second reason is the lack of trust in the ability, competence, and trustworthiness of the native Church. The missionary organization fears that when the native Church gets hold of mission money, that money will be squandered, the widow's mite will be misspent, and a general reckless spending orgy will follow. It fears furthermore that standards of doctrine and standards of morals will not be upheld. It has not the confidence that the Christianity of its own children can mature. To this the native churches reply: "That is a declaration of bankruptcy on the part of the missionary organization. If in fifty or one hundred years the result of all the missionary endeavors is an untrustworthy Christian membership which will be neither honest in the use of money entrusted to it nor faithful to the teachings of the Word of God nor zealous to magnify the Lord by good works and a decent life, then the work of the missionary organization is a complete failure." The churches further maintain that in giving way to these unreasonable fears and to this senseless lack of confidence the missionary organization forgets that the very people whose competence in managing mission funds is doubted are able to take the lead in great commercial, political, and social movements, are successfully conducting co-operative enterprises of tribal organizations, and manage efficiently charitable and banking operations, without the supervision and guidance of a foreign staff. Furthermore, in maintaining standards of doctrine the missionary organization forgets completely to rely on the inherent truth of these doctrines. There is clearly a great difference between contending "earnestly for the faith which was once delivered unto the saints" and this maintaining of a standard of authority. When a Christian earnestly contends for the faith, the emphasis is upon the inherent truth of that for which he contends; when merely a standard is maintained, the emphasis rests upon the exercise of authority. When doubts are expressed whether the native churches will maintain the proper standards of morals, frequently no distinction is made between Christian morals and European or American customs. The power to maintain Christian morals comes from the faith of the heart which works by love, and love is the fulfillment of the commandments. What is in agreement with the commandments of God is Christian morality, and what is not in agreement with them cannot be termed Christian morality. Now, to the faith which enables a man to live a Christian moral life the missionary organization has no greater claim than the native Christian churches. As to the maintenance of American and European customs one could wish that many of them had never been adopted by the native Christians.

The third reason is the unshakable conviction on the part of the missionary organization that the native Church cannot and will not be able to keep up the missionary establishment as it has been built up by the boards during their regime. There have been built up in the several mission fields of the world establishments

consisting of bungalows, manses, boarding schools, hospitals, church edifices, mountain homes, sanatoria, etc., with never a thought that someday the native Church would come into its own, that someday the burden of the maintenance and expansion of the Christian Church in these foreign countries would fall upon the shoulders of the native Church, that someday the leadership would have to pass from European and American hands into those of Chinese, Hindus, Javanese, and others, and that not forever could the churches of Europe and America remain responsible for the work in Asia, Africa, Oceania, and other areas, but that responsibility must shift to the native churches. If ever China, India, Japan, the East Indies, etc., are to be christianized, this must be done by the native Church. The whole present church establishment in these countries is designed to be administered and maintained not by the native Church, but by foreigners, the agents of the churches of Europe and America. It is absolutely impossible, almost unthinkable, that the native churches could ever carry the burden for these highly expensive mission establishments in their countries. They have been built up with a view that the Church in this or that foreign country, for ages to come, will be staffed by foreigners who will need for their health and general welfare spacious bungalows in large compounds, if possible, away from the crowded and usually unsanitary native quarters, health retreats in the mountains, leaves of absence with pay, easily accessible hospitals, school facilities, and the like. Never a thought has been given as to how to adapt the missionary enterprise to the country in which it is carried on and to the people who are to be "ministered unto" by the Gospel. And so it happens, even today, that in some missions younger missionaries have scruples about living in the bungalows built years ago for the health and comfort of a missionary family from across the seas. Such living conditions, according to their thinking, do not reflect the spirit of Him who had not where to lay His head and do not fit into the setup of the Church which is being built up in that particular country. The present missionary establishment gives too materialistic an aspect to a religion which is wholly spiritual and too foreign a flavor to a Church which should be native or indigenous.

Now, if the missionary organization were not to continue administering the affairs of the mission, it would see these laborious accomplishments of a time when little thought was given to the possibilities that someday a native church might grow up and come into its own, go overboard, because the native Church would have little use for an incubus devised mostly for people of other climes and customs.

A possible fourth reason why the missionary organization holds on is the fear of missionary stagnation. Only under the goad of the foreign missionary and under his supervision and guidance, it is thought, will the native son be active in mission work. Wiser men believe that if there is a stagnation in mission work owing to the lack of missionary zeal among native Christians, it is largely

due to the present method of dealing with the native mission personnel. It has been systematically trained always to look to the missionary organization and its agents for direction. Every step the native worker took was carefully planned and ordered by the missionary organization, and it saw to it, too, that it was made exactly as planned and ordered. Individual initiative and spontaneous activity were frowned upon because they might upset the plans of the organization. Such uncontrolled and uncontrollable missionary efforts could not be tolerated in a well-organized and well-supervised mission.

These are some of the main reasons which make the missionary organization so unwilling to give up the hold it has on the mission enterprise and the native churches so determined to take in hand what really belongs to them.

Such is the contest in the mission fields of the world. May its outcome be a strengthening of the indigenous churches and a greater missionary activity in the respective countries. H. NAU

Theological Observer

"I Was an Hungred, and Ye Gave Me Meat."—Who can remain unmoved when he reads the description of famine conditions obtaining in Germany and other countries of the world? Food supplies are rapidly vanishing, the crops now being grown will not furnish relief till fall, hunger stalks the land, the strong grow weak, children wither, the feeble collapse, despair grips the masses. If no help comes from the outside, these sections of the globe will become huge morgues with hardly enough healthy people about to dispose of the dead bodies in a decent manner. The next four months (May to August) will be decisive, according to Herbert Hoover's considered opinion. America has been appealed to by President Truman and Mr. Hoover voluntarily to become more frugal and saving, so that food will be available for the famine-stricken multitudes across the waters. It is estimated that from five million to eight million tons of food will be needed in addition to the supplies that are in sight. The churches have an important function to perform in this world crisis: they must preach love, love of our fellow men, as the Apostles and Christ Himself taught it. The account which our Lord prophetically gives of the Last Judgment is a text which may well be preached on these days.

On the role of the churches in this program of fighting starvation abroad the *Christian Century* writes editorially (issue of May 1): "More responsibility in the local community rests on the churches, on Christian ministers, on Christian laymen and women than on any other institution or persons. Fifty million Christian churchmen could change the whole attitude of America toward this food-saving program within a month. By so doing, they would help to change the whole attitude of the hungry parts of the world toward America. But if the churches, if individual pastors and church members, do not begin immediately to challenge the conscience of the local community, we do not believe that the savings Mr. Hoover says are absolutely required can possibly be gathered.

"The churches must do this thing, or it will not be done. And until it is done, the churches that spend their time or strength or resources on other things are risking some bad future hours with their conscience. What difference will it make if denominational programs for overseas rebuilding are fully subscribed, and the people overseas die of starvation?

"Will the churches do it? Not enough are doing it so far, as the figures from the church relief agencies show. It is time to carry this issue right down through every congregation. It is time for pastors to see that in every congregation such questions as these are faced and answered: How many have Mr. Hoover's 'unseen guest' at every meal, or in other words, how many at every meal are contributing the money that would feed one other? How

many are meeting Mr. Truman's call for two days of 'starvation diet' a week? How many are giving regularly to the church agencies for overseas relief? How many, if they have grains or fats, are bringing them out of storage for immediate sale? How many are leaving the black markets to choke to death in their own greed? As we answer these questions, we are also answering another: How Christian are we?"

These are stirring words. Is our profession of love toward the needy and the starving the sentiment of our heart or is it merely on our lips? A.

The Dogmatician's Teaching on Inspiration.—In the *Augustana Quarterly* of April, 1946 (Vol. 25, No. 2), Prof. C. G. Carlfeldt of Augustana Theological Seminary, Rock Island, Ill., submits an interesting article on the subject "A Heritage Partly Neglected." What he has in mind is that the period of orthodoxy which followed the death of Luther in a one-sided way emphasized purity of doctrine, with the result "that the doctrines evolved did not in all respects follow the intention of Luther." The author believes that here we witness a partial neglect of the heritage of the Reformation. What interests us here is the view that Dr. Carlfeldt expresses concerning the teaching of the dogmaticians on inspiration. He writes thus: "The secret of Luther's strength as a reformer is to be found, partly at least, in his appeal to Scripture as the *norma normans*, as the ultimate guide for faith and life. In following that principle, orthodoxy went beyond both Luther and our Lutheran symbols in its development of the mechanical theory of inspiration. The foundation of this theory is to be found in Joh. Gerhard (d. 1637), who taught that God is the *causa principalis* of Scripture and that the men involved in its production were His amanuenses. So complete, according to Gerhard, was the inspiration of Scripture that even the letters themselves and the vowel markings in the Hebrew text had been inspired or dictated. Quenstedt (d. 1688) gives the idea of the verbal inspiration a still wider application and maintains that Scripture is free from all imperfections with respect to its language and that it is completely errorless, not to say binding, in its discussions of topics that belong to the realms of history, cosmology, geography, and natural science. The intention of the orthodox theologians may have been the best, and by their emphasis on this theory of inspiration they sought to safeguard the position of Scripture, but the result obtained was not that which they had expected. It is possible to become so interested in the method and manner in which the Scriptures have been produced that one might, to a certain degree at least, lose sight of the importance of Scripture as a message from God. The position taken by orthodoxy with reference to the Bible very easily laid itself open to this danger, and instead of Luther's regard for Scripture as the bringer of Christ to men, we soon have an overaccentuated biblicism, which in certain quarters assumed the form of a

bibliolatry. If various factions of Protestantism, and of the Lutheran Church, had used the same energy in fighting the enemies of the Kingdom which they have employed in striving with one another by reason of differences of opinion regarding the origin of Scripture, our world very likely would not find itself in its present predicament."

To us it is evident that Professor Carlfeldt overshoots the mark. Joh. Gerhard went too far in his defense of the inspired character of the Scriptures when he asserted that the very vowel points of the Hebrew text were given by divine inspiration. But, on the other hand, those people go too far who assert that the Scriptures are not entirely without error in every statement they make. The present sad condition of the world is not due to a zealous defense of the inspiration of the Scriptures—a defense which at times went to lengths that were unwarranted—but to the disregard of the divine message of the Scriptures brought on by rationalism, materialism, and secularism. It ought to be added that the position of the dogmaticians is often misrepresented and that certain statements of theirs are held to teach a mechanical inspiration when such an interpretation of their presentation is not at all necessary. Cf. the article of the sainted Dr. Dau on the topic "Mechanical Inspiration, the Stumbling Block of Modern Theology" in Vols. 17 and 18 (1913 and 1914) of the *Theological Quarterly*, in which especially Quenstedt's teaching on inspiration is examined. A.

The Calvin Forum and the Revised Standard Version of the New Testament.—In the *Calvin Forum* (April, 1946) Prof. Wm. Hendriksen, professor of the New Testament, Calvin Seminary, Grand Rapids, Mich., looks at the Revised Standard Version of the New Testament, which appeared some time ago. He scrutinizes it critically, but nevertheless fairly. He finds in it much to praise and much to censure. He reviews it also in the light of the special *Introduction* which is to help the reader in understanding the background from which the new version has been made. This *Introduction*, he finds, reveals the particular brand of theology which the nine translators represent. It shows also what these men think about the doctrine of inspiration. The concluding paragraph is worth quoting, because it points out several important elements which the student of the Revised Standard Version must take into consideration. The paragraph reads: "Grateful for the many fine elements and numerous improvements which are to be found on every page of this new version, we nevertheless hope that a better one will be published some day. We do not hope that the Christian Reformed Church will ever officially recommend the Revised Standard Version for use in the churches. Let us keep the American Standard until an *all-around* better version appears. Meanwhile we hope that all ministers and students of theology will buy 'the most important publication of 1946' (so this version has been called) and subject it to a fair

and candid examination. Much can be learned from it. In conclusion, as we see it, the work of translating the New Testament anew should be undertaken by men who have at least the following qualifications: (1) They should know their languages: Greek, Hebrew, Aramaic, Syriac, English. (2) They should be able to exercise sane judgment with respect to problems of textual criticism. (3) They should be firmly determined to produce a translation that will faithfully reflect the original. (4) They should believe in the infallibility of the Bible, *i. e.*, of the *autographa*." This is similar to the rule of Dr. F. Pieper that no one should undertake to expound the Bible who does not believe it to be the infallible Word of God.

J. T. M.

Protestantism and the Public Schools. As the third article in the series "Can Protestantism Win America" there appeared in the *Christian Century* (April 17, 1946), under the heading given above, an article, written by C. C. Morrison, which discusses the problem of religion in the public school. In it there are a number of propositions which are of great interest to Christians in America today. In the first place, Dr. Morrison holds that it is of primary importance to recognize that the prohibition of religious instruction in public education is not due to any objection arising from educational theory; on the contrary, the modern theory of education leaves the door wide open for the teaching of religion. Again, Protestantism has not been aware of the impossible position in which it has been placed by its loyal support of the system of excluding religion from general education. Religion is thus discounted in the eyes of the youth. It does not seem to be important. In the third place, Dr. Morrison does not believe that the establishment of Protestant parochial schools is a practicable likelihood. This is not because Protestant churches do not have the resources to do it . . . but they are not likely to assume so great a burden, if for no other reason than that their devotion to their own faith is not equal to it. In the fourth place, Dr. Morrison believes that the function of the school and that of the church must be kept distinct, and so he does not advocate worship exercises with devotional Bible reading and prayer in the public school. Indeed, he believes that such an introduction of religion into the school system should be opposed. Nevertheless, he believes that there should be created an agency which teaches the children attending the public school knowledge *about* religion, so that the churches will be enabled to proceed with their own task of inculcating religious faith and devotion without having to work within a mental vacuum. "Such a department," he holds, "would require that at least three broadly trained theological specialists—a Catholic, a Protestant, and a Jew—be added to the faculty. These should be selected as individuals, without regard to, or waiting for, any ecclesiastical action or appointment. That is, the project should be, from beginning to end, a pedagogical, not an ecclesiastical, project. It would express, primarily, the conscience

of the teaching profession, whose theory of education is distorted by a system which excludes this vast area of the communal culture from general education. Its motivation would derive from the pedagogical faith that this anomalous situation is unnecessary and should be rectified."

Confessing Christians will see at once not only the grave dangers latent in this system of religious education, but also its impracticability. On the basis of the divine Law written in the human heart, the State certainly can teach the moral values which are necessary for the preservation of human society by the observance of the basic *iustitia civilis*. But as soon as the attempt is made to teach religion or even only knowledge about religion, the public school will become involved in endless difficulties, since neither the concept of religion nor the area of the "knowledge about religion" can be adequately defined. The "knowledge about religion" to be taught in the public school may satisfy Dr. Morrison, the Liberal, but it cannot satisfy the orthodox Christian, whose religion is that of the Holy Bible. J. T. M.

Marriage Counseling. — Church groups who sponsor short courses in courtship and marriage and clergymen who give premarital counseling were lauded at the meeting in Philadelphia of the section on Religion and the Family of the National Conference on Family Relations. In recommending marriage courses and instruction, the churchmen noted that such courses are becoming standard procedure of an increasing part of the ministry. To strengthen family ties, the group suggested religious observance of the great days of the year; use of music and other forms of art; dedication of homes and homemakers; the family counsels in a democratic spirit; thanks to God for food; recognition of the human service responsible for each meal; bedtime prayers for children and family prayers. Dr. L. Foster Wood of the Federal Council of Churches was elected chairman of the group for the ensuing years. Vice-chairmen elected were the Rev. Edgar Schmiedeler, National Catholic Welfare Conference; Rabbi Stanley R. Brav, Central Conference of American Rabbis; and Mrs. P. E. Hawkins, Cleveland Council of Churches.

So reports the R. N. S. That some marriage counseling is beneficial cannot be doubted. It seems, however, that here, as elsewhere, for instance, in the field of education, the attempt is made to remedy evils through an elaborate process of regimentation and standardization which costs a great deal of money and effort and whose beneficial results are negligible. A.

The Impotence of the Modernistic Message. — In the *Divinity School News* of the University of Chicago an address is printed in which there is embodied a remarkable letter by a young minister who had served in the fighting forces and upon his return gave expression to feelings of helpless confusion in these words:

"What I want is not a church that wants to be a church, but a theology that I can preach, be enthusiastic about, and that will

carry conviction. I didn't know the difference between salvation by grace and salvation by good works. I just knew that there was a God and somehow men who thought had to find him or they would go mad. I learned that tumbling out of airplanes with a hundred pounds of equipment in my parachute pocket. I wanted to be a minister and go out and teach the people what I felt, to show the way I, too, was hunting. I felt the world needed more than doctors or lawyers, good or bad.

"The churchmen that I have met have been fine men. . . . They have vision and energy, but they are full of defeatism. There isn't one of them that can talk like the only liberal conservative I have ever known—a Mennonite. There isn't one of them that has the self-assurance that the hell-fire Southern Baptist has. The churches are reflections of the ministers. We who claim to be the custodians of the most progressive liberalism in America—and that is what we claim—are going to have to pass it down to our members and make it a part of their lives. We are going to have to find a modern method of revival that will turn a comparatively irreligious frontier into a stronghold of faith. . . .

"I want a theology that can make men enthusiastic, that will set them on fire with the determination to bring God and his kingdom here on earth. I want a theology that will be so interesting that people will seek it, talk it, and not listen dully. We are fools to ask people to follow the bread and milk that we put out. . . ."

What this man looks for is within his reach. The words of Paul Rom. 10:6-9 come to mind: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The Word is nigh thee, even in thy mouth and in thy heart, that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." A.

Horrors Perpetrated in Germany.—On this subject Dr. Otto A. Piper of Princeton writes in a newsletter which goes out under his name (we quote merely a small section).

"We also remember all the scenes of horror that took place in the *concentration camps* of the SS. But the same camps are now used by Czechs and Poles and Russians; and the interned Germans die at the same speedy rate in the Stadium of Prague, in Auschwitz and Mysłowice as did the Jews and the opponents of the Nazis until a year ago. The concentration camp has become a useful instrument for the rulers of Poland and Czechoslovakia to flout the Potsdam Agreement, which demanded that the expulsions of the Germans should take place 'in an orderly and humane manner.' The populations of whole localities are interned and by means of hunger and an 'appropriate' treatment 'elim-

inated' to save the trouble of organizing the exodus. I am not speaking of Nazis who are war criminals. This is a common practice applied against people whose only fault it is to speak the German language.

"The same fate befalls political dissenters in the Russian zone of Germany. Do you still remember the shameful names of Oranienburg and Sachsenhausen? There Social Democrats are languishing again as they did under Hitler. Anybody who does not agree politically with the Russian communistic policy 'disappears'; or, if he manages to escape to the western zone, his family is sent to a concentration camp, just as it was done under Heinrich Himmler.

"Finally, there is the *tragic fate of German womanhood*. Nowhere does the indifference of the American public strike me more painfully than in the presence of the beastly raping of practically all the German women who came into view of the Russian army and the Polish militia. The sordid scenes of Danzig and Berlin are no exceptions; other cities of the East and all the small villages of Silesia, Brandenburg, and Pomerania have the same story to tell. Do we have so little regard for the honor of our wives and mothers that we can keep silence when we see how any stranger in uniform is allowed to soil the pure bodies of mothers and faithful wives and to infect their systems with the poison of venereal disease? How can we teach our little girls decency and modesty but remain callous when thousands of German children have their tender bodies lacerated by the perversity and unrestrained lust of the Russian soldiery? You have to go far back in European history to find an instance where the sanctity of voluntary chastity in holy women was violated. In the German East, however, those nuns and deaconesses only escaped this shameful fate who by their resistance moved the enraged assailants to kill them.

"I know that the sexual morals in all armies are different from those of a peaceful society. Yet in all the armies of the Western world a soldier who commits rape is courtmartialled. The ubiquity of the criminal treatment of women in the eastern section of Germany and the obvious impunity with which it took place — and still does — cannot be explained on the mere grounds of vodka and disciplinary difficulties. These are not incidental events or the explosion of a long pent-up passion. They all follow the same pattern and are but so many expressions of a basic contempt of the Moral Law, humanity, and international agreements."

A.

Church Conditions in Korea. — From Seoul, Korea, Richard T. Baker has sent this graphic description of conditions in that country for R. N. S.:

"Dilapidated, undisciplined, confused, dazed, and leaderless is the state of the Christian Church in Korea today. It has come out of a period of oppression under the Japanese and of five years

without the presence of foreign missionaries in the country with its morale tottering, its property dirty and run down, and its ranks divided on the collaborationist issue.

"This correspondent spent two weeks making dozens of calls on leaders of the church here, and did not find one of them in his office or available for interviews. At midmorning one day the doors of the Bible House were still locked. At the same hour no one was in the office or at the desk of the downtown Y. M. C. A. At 11 A. M. a padlock still hung on the outside door of the Christian Young People's Association building. This is an indication of the undisciplined routine which churchmen are following in Korea today.

"The church is confused and dazed,' one ex-missionary now serving with the American military government in Seoul told me. It cannot make up its mind about church organization, has its denominations still functioning parallel to a publicly proclaimed union of the denominations. Meanwhile the most aggressive spiritual efforts are being made by the revivalist Holiness group, which was a banned organization during the war.

"Circumstances in Korea over the past ten years and particularly during the past five years have conspired to produce leaders who were better able to opportunize with the Japanese regime than to give real spiritual leadership to the churches.

"A few flagrant cases of collaboration, such as the sale of churches to produce money for Japan's war chest and the installation of a Shinto shrine in at least one Methodist sanctuary, have done nothing to increase the spiritual prestige of Christianity in this country. Some of the most famous names among Christian leaders in Korea have a most unsavory reputation today in the opinion of the politically aware man in the street.

"Christian property is in a pitiful state. The main yard of Severance Union Medical College and Hospital has been used as a coal dump and looks more like a railroad yard than hospital grounds. The buildings are dingy and dirty.

"The best-kept Christian building in the city is the Roman Catholic Immaculate Conception Cathedral.

"Two main factors have contributed to this state of disrepair in which Christian properties find themselves today. One is the fact that the Japanese removed most of the fixtures from the buildings, and there have been no materials for repairs during the war. The other factor is the Koreans' own responsibility for allowing churches and Christian institutions to become dirty and neglected. Business firms in Seoul, homes, and civic buildings are not as run down as church properties.

"Christian properties were used for all kinds of purposes during the war — factories, rented schools, military barracks, ammunition dumps. There is today an ammunition dump under military guard on the campus of Chosen Christian College. The Pierson Memorial Bible School near Seoul's west gate is today rented out to a private industrial school.

"Even though lacking in leadership and unattractive to the eye, the churches are making real appeal to the people. Seoul is well churched. One can scarcely walk a few blocks without passing a church edifice or two. Large congregations crowd into these building for services on Sunday."

Missouri Synod Chaplains Ministering to Prominent Nazis.—

The following item in *Religious News Service* is of special interest to members of our church body:

"Frankfurt, Germany.—Several of the Nazi war criminals on trial at Nuremberg have shown an interest in religion, according to Lieut. Carl R. Eggers of Eugene, Oreg., Protestant chaplain of the Missouri Synod, who formerly served in the Nuremberg prison.

"Chaplain Eggers said fifteen of those on trial are Protestants in the sense that they were baptized and confirmed. Two of the prisoners (von Papen and Frank) are Roman Catholics, and two (Streicher and Rosenberg) do not profess any religion.

"Four or five of the prisoners, according to Chaplain Eggers, indicate a willingness to attend church services. Von Ribbentrop, Raeder, Fritzsche, and Saukel show a 'special interest' in religion, which is probably inspired by fear of death.

"Chaplain Eggers was especially impressed by Field Marshal Keitel, who was unusually willing to discuss religious questions. Herman Goering is also disposed to discuss religion, but shows little interest in the Church, although he once told Chaplain Eggers he envied people with definite religious convictions. Hess has not committed himself regarding his attitude toward religion.

"When Lieut. Eggers was chaplain at the Nuremberg prison, services were not held, but now Chaplain H. F. Gerecke, also of the Missouri Synod, holds Protestant services every Sunday."

The United Church of Christ in Japan.— Under date of March 21 *Religious News Service* submitted the following information on the topic given:

"The most important problem in Japanese Christendom today is what is to become of the Kyodan, or United Church of Christ in Japan. While no decision has yet been reached, the likelihood is that Japanese Protestants will try to save their organic union and let the dissenters secede if they choose.

"Unification of Protestants in Japan was created by two distinct pressures. One was the insistence of the government. The other was a movement, as old as modern missions in Japan, which has tried to unite the churches by mutual consent, on their own initiative.

"A major reason church leaders in Japan want to keep the Kyodan is that they have always insisted it was a spontaneous union, not coerced by the government. To dissolve the union now, they feel, would be to lose face.

"Throughout the war, the Kyodan was so concerned with church-state relations that it provided little spiritual leadership to the churches, and many Christians turned away from it for its

lack of message. 'It was just one more bureau of the government,' they say, 'and we were weary of being governed.'

"Despite these charges, the Kyodan must be credited with having tried to do its job in a most difficult setting. The Rev. Mitsuru Tomita, as head of the union, traveled from north to south in Japan getting Christians out of trouble with the police. He went to the defense of the persecuted when he felt it was a Kyodan responsibility. More than anything, he kept the Christian church intact.

"Japanese Christians are grateful to the Kyodan and its leaders for that. But many of them now argue that the price was high, that the compromises sapped the lifeblood of the church, that the men who made the compromises have no message for Japan's new day.

"Within the past few weeks, a group of thirty-five young clergymen in the Tokyo area met and petitioned an irate Mr. Tomita to resign along with his whole staff and to permit the selection of new delegates to the general convention which will pass formally upon the new church constitution. Copies of this committee's action went to over 1,000 pastors in Japan and to the press.

"Conscientious Christians who believe in a united Protestantism are worried about the stubborn attitude of the Kyodan leaders. They believe that the Kyodan's refusal to change its autocratic structure and its personnel will result in mass walkouts from the union, whereas a more liberal attitude and a wiping of the slate clean might save it.

"The new constitution of the Kyodan is now being drafted by a committee chosen by Mr. Tomita. It is recommending the keeping of an organically united church with what it calls 'amendments to make it more democratic.' These include some decentralization of authority, abolition of the post of torisha, head of the church, and some ambiguities permitting differences of doctrine and polity within the Kyodan structure. None of the keen Christian minds outside the Kyodan have been asked to serve on or advise this committee.

"A large group of Christian leaders favor a complete dissolution of the Kyodan, adjournment of its offices *sine die*, abrogation of the constitution, dismissal of the personnel, and the calling of a new constitutional assembly to draw up a loose federation of Protestant churches, organized around functions which they can perform better together than they can separately.

"This group believes that even the Episcopalians and other non-Kyodan churches would co-operate with such a federation, and thus the advantages of union would be retained with none of the disadvantages of war responsibility which now mark the Kyodan and are driving people and churches away.

"All the institutions of wartime Japan have been closely scrutinized by General MacArthur's personnel for traces of militarism,

ultranationalism, and war guilt. All have been purged so far as possible. But punitive measures will not be taken, except in the most extreme cases, against the church. It is American policy not to meddle with people's religious convictions.

"The result of this policy is that the United Church in Japan still holds within its membership and leadership many persons who in any other organization would long ago have been purged.

"Meanwhile, the total energy of the Kyodan is being spent on organization details, and the job of evangelizing a spiritually bankrupt nation goes begging."

That the United Church of Christ in Japan is a grossly unionistic venture is evident. It should be dissolved as soon as possible. To what extent an organization for co-operation in externals which will not be unionistic can be formed is a difficult question.

Brief Items from Religious News Service.—Joint production of Spanish and Portuguese Scriptures for use in South America is being planned by the American Bible Society and the British Bible and Foreign Society, Dr. Erich M. North, general secretary of the American group, reported in New York on his return from a two months' trip to Latin America.

The Board of Foreign Missions of the Presbyterian Church in the U. S. A. (Northern Presbyterians) approved a budget of \$4,158,978 for 1946—47. The sum represents \$399,050 more than last year's receipts. The increase, so the chairman of the board states, is necessitated by the return of missionaries to reopen fields abroad.

Radio Station WNOX of Knoxville, Tenn., decided no longer to broadcast paid religious programs. A big protest meeting was held by the followers of Rev. J. Harold Smith, a Knoxville evangelist, who do not wish to see his program taken off the air. The evangelist had been broadcasting daily. The intention of the owners of the radio station is, as they say, to give more time to religious groups according to numerical strength. Mr. Smith and his followers contend that "free time is controlled time."

In Imperial Valley, Calif., the life of Christ is to be filmed in technicolor by a group of people headed by John Shelton. Associated with Shelton are Anthony Quinn, actor son-in-law of Cecil B. De Mille, producer; Mark Lawrence, formerly of the Group Theater; and H. J. McFall, publicist. The theological adviser will be a conservative scholar, George McReady Price, known as a prolific writer against evolution.

The Attorney General of Missouri, the Hon. J. E. Taylor, has ruled that transportation of parochial school children by public school carrier is constitutional. He holds that although the new State Constitution passed in 1945 holds neither the general assembly nor any State subdivision shall allot money in aid of any religious group, the State's compulsory school laws make it necessary to provide for public transportation of students who elect to attend a private school.

According to a decree of the authorities American soldiers in Europe are not permitted to marry German girls. The regulations prescribe that a waiting period of two months is required before our soldiers stationed in any foreign country can marry, except in Germany, where they are altogether forbidden to marry native women. Lieutenant Colonel Edward Killion, European Division chaplain of the Air Transport Command, has declared that this decree is manifestly unjust.

From Hungary comes the report that Lutheran pastors are persecuted by Leftists, or Communist elements, in that country. In some instances it is stated Lutheran pastors were driven from their parishes by Socialists or Communists.

A news item from Germany says that it is estimated 80 per cent of the Germans are opposed to the declaration of guilt with respect to the war adopted by the Evangelical Church of Germany. The resentment which has been voiced by German people concerning this declaration seems in some ways to be due to misunderstanding. The declaration referred to the Church and not to the German people.

From the Ukraine, Russia, has come the news that the Uniate Church of the Western Ukraine has decided to sever its relations with the Vatican and to join the Russian Orthodox Church. Uniate designates a branch of the Roman Catholic Church which originated in 1596. At that time a number of people living in the Polish-Lithuanian State recognized the supremacy of Rome and the dogmas of the Catholic Church, but were permitted to preserve their Eastern rite and the Slavonic liturgy. The *Catholic Herald* of London, England, says that this secession is due to political pressure constituting a "crime against freedom of religion." It is asserted, too, by Catholic spokesmen that the secession has not taken on important proportions.

Dismissal of pastors who are still pro-Nazi was demanded in resolutions adopted at a two-day meeting of the Council of Brethren, which represents the so-called "confessional wing" of the Evangelical Church of Germany. The meeting took place at Darmstadt and was presided over by Pastor Hans Asmussen.

American occupation authorities have given permission for the printing of the first religious books in Berlin since the beginning of the war. It is planned to print at once 50,000 hymn-books for Sunday schools and religious classes in public schools and an equal number of Bible story books for religious classes in elementary public schools. Besides, 60,000 catechisms are to be printed and 5,000 each of a group of sermons dealing with Germany's war guilt.

The University of Muenster in Westphalia, Germany, restored the honorary Doctor degree to Professor Karl Barth, which, owing to orders from Nazi headquarters, had been revoked.

Russian occupation authorities refuse to permit visitors to enter Hungary. Recently two American clergymen, Rev. George W. Sadler, representing the Southern Baptist Convention, and Dr. Carl E. Schneider, representing the Evangelical and Reformed Church at headquarters of the World Council of Churches in Geneva, applied in vain for permission to enter the country.

Carl Hermansen, the Minister of Ecclesiastical Affairs in Denmark, refused to grant permission to ordain women as ministers in the Lutheran Church. In a determined way he declared that during his term of office such permission will not be given.

Church-sponsored relief programs are now being carried on in all zones of Germany, Pastor Eugen Gerstenmaier, relief director for the Evangelical Church of Germany, revealed here. He states that German churches through self-aid efforts have collected 20,000 tons of food and clothing in the British and French zones, of which 11,000 tons have been distributed in the Russian zone. In addition, 13 million marks collected by the churches have been distributed largely in the Russian zone, where credits are frozen.

Concerning Protestant churches in Poland the Rev. Zygmunt Michelis of Warsaw said that all Polish churches have suffered great losses in membership, congregations have been scattered, and church institutions destroyed. He declared that the Lutheran Church had suffered most, with only 64 of its 150 prewar parishes remaining. Other denominations lost large percentages because of the eastern boundary change. Methodists have been the most active among the groups, he added, pointing out that they have increased the number of their pastors from 30 to 35.

Dr. Fisher, Archbishop of Canterbury, has invited three church leaders of England to meet him in order to discuss formation of a united Protestant Church of England.

From Paris comes the information that a motion by Communist members forbidding religious processions on public highways was defeated by the prefecture of the Seine Department. The motion was an aftermath to recent disturbances at Ivry, where police tried to prevent Catholic paraders from carrying the famous statue of Our Lady of Boulogne on their shoulders instead of on a lorry, as demanded by local regulations. During heated debate on the motion the prefect of police said there had been only one incident during the tour of the statue through Paris and the city outskirts and that he did not think there was any need to pass a regulation which would divide public opinion.

Secretary for War Jack Lawson announced in the House of Commons that the government plans to cancel or modify regulations providing for compulsory attendance of troops at Army and Air Force church parades. The announcement followed debate on an amendment proposing immediate abolition, which was not

accepted for technical reasons. Lawson praised chaplains for their services during the war, but said he did not believe religion could flourish "in an atmosphere of compulsion or restraint." He asserted the government's decision in no way represents "separation of the Army from religion," but on the contrary would strengthen religious life and "make it more real."

An Amish farmer who purchased a tractor and was subsequently rejected from the sect for his concession to modern machinery has repented, sold the tractor, and is again a church member in good standing.—That means going even beyond the tithing of mint, anise, and cummin on the part of the scribes and Pharisees.

Finding that fewer than half of the 13,000 pupils in Little Rock's public schools attend religious services regularly, the council representing 20 parent-teacher associations started a movement having as its goal encouragement of the children to attend church services on Sundays. In the elementary schools each child will be awarded a gold star every Monday morning, to be placed on a chart by his teacher, for attending a religious service of his choice during the week end.—Is this an attempt to bring in the kingdom of God by developing a certain machinery?

The Union of American Hebrew Congregations voted at its 39th biennial meeting in Cincinnati to maintain strict neutrality on the issues of Zionism and anti-Zionism and to continue as a member of the American Jewish Conference.

The war, so *R. N. S.* states on the basis of a report made by an observer of Christian missions, has intensified nationalistic feeling among the Arab states, and the tendency has arisen to identify these national movements with Islam.

When the new cardinals were given their insignia of office they "swore to uphold, increase, and promote in every way the rights, even temporal, pertaining to the sovereignty of the Church and the Pope, their liberty, honors, privileges, and authority; and to inform the Pope immediately, or his successors, of any plots against them which the cardinals themselves are unable to forestall."

In Chicago a separate office adjoining the courts where divorce cases are heard has been established and will be open daily from 9 A. M. until 4 P. M., where rabbis and ministers will serve on a purely voluntary basis, endeavoring to solve marital difficulties so that divorces may be prevented. A committee, called the Marriage Committee of Chicago, has been formed, which will see to it that the separate office will be manned and will function.

The food situation in India is extremely critical. More relief must be furnished than has been done thus far if the worst famine in India's history is to be averted. This is the statement of Fred A. Moore, director of the Church Committee for Relief in Asia.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

My Life. By William Dallmann. Concordia Publishing House. 152 pages. \$1.25.

Here we have the personal recollections of a man who was missionary, pastor, churchman, lecturer, and author—so says the paper jacket on the book. We would add to these “pioneer in English work.”

Dr. Dallmann is a man of many gifts, and he laid them all at the feet of his Savior. Indefatigable in his labors, he found time somehow to enrich the literature of our Synod with many worth-while books, books that will live long after he has entered the Church Triumphant. He also found time to preach and lecture in many places outside his own parish. Those who heard him once were always anxious to hear him again. He usually had a fresh approach to a subject, always had his own idiomatic and vigorous way of presenting it, and thus was much in demand for special occasions. His leadership in our English circles has been consistently conservative—a staunch *defensor fidei* in the best sense of that term—and the active mission work of the old English Missouri Synod (now our English District) was due in no small measure to his energetic activity and that of a number of his contemporaries.

We read his book in manuscript with keen appreciation and recommend it most heartily to the brethren in the ministry. One thing the autobiographer, for obvious reasons, does not allow to appear in his book, and that is his own deep personal piety. As one—though younger than he by several decades—who has enjoyed the personal friendship of Dr. Dallmann for almost thirty years and who had the opportunity to visit him on several occasions when accident and sickness had brought him close to death's door, the writer feels constrained to say, in closing this review, that these personal intimate contacts made a special and lasting impression on him. For it was evident that everything that Dr. Dallmann has put into his books, his sermons, his lectures, has come out of a heart filled with a fervent, childlike, humble faith in Jesus Christ, the Savior of sinners.

W. G. POLACK

Therefore, Stand. By Wilbur M. Smith. W. A. Wilde Co., Boston. 600 pages, 5¼×8. \$3.00.

As the subtitle indicates, this is “a plea for a vigorous apologetic in the present crisis of evangelical Christianity.” The volume is intended primarily for the college youth, who is frequently exposed to the secularism and skepticism of our age. In the first part the author discusses the forces which have attacked evangelical Christianity and have practically crowded out the evangelical faith in large areas of the Protestant Christian Church. The author quotes extensively from the writings of such modern philosophers, scientists, and theologians as have denied the fundamental doctrines of our Christian faith. Though the quotations at times are lengthy, the author believes that “a vigorous apologetic”

requires that we set forth the position of the modern skeptics so fully that the reader may clearly understand the bases and the deductions of liberal and secular philosophy. To the reviewer, chapter five, "The Civilization of Ancient Athens, Its Achievements and Impotencies" (pp. 203-246), is the most challenging in the book. The author traces the glory of the Grecian culture, especially of its philosophy, and then sets forth that in spite of the dizzy heights to which the Greek mind ascended, it could not find a soul-satisfying answer to life's great questions. Our modern culture has not nearly reached the glory of ancient Greece and is therefore still more incompetent than Greece to bring men real and lasting peace. Modern philosophy has no answer to the problems of modern society and must lead men progressively forward to skepticism. The author shows how the modern philosophies of religion have produced their own antagonists, for the men trained in modern empiricism are despairing of their own philosophy of religion, and in many instances point out that philosophy has found many truths, but not *the truth*. The quotations in this chapter from current philosophers and so-called theologians are well chosen and will, no doubt, arrest the attention of every youthful "doubter." The next four chapters discuss Paul's Athenian address, especially the three main doctrines of this address: the creation, the resurrection of Christ, and the righteous judgment. In these chapters the author presents the views of modern skeptics on these three great doctrines and marshals against them outstanding theologians of the English-speaking world. — The author of this vigorous apologetic is the editor of *Peloubet's Select Notes* on the International Bible Lessons and teacher of English Bible at Moody Bible Institute. We know of no work comparable to this in the field of Christian apologetics. The author has read extensively, quoting over 500 ancient and modern authors; no important work of modern liberal theology has escaped his attention; seventy-eight pages are devoted to notes and references. Dr. Smith is liberal in the use of the superlative degree and is a Fundamentalist with premillenarian leanings, but neither of these two trends mar the book. We encourage our pastors and interested laymen to study this book in spite of its 600 pages, yes, because of its exhaustive exposé of modern unbelief and skepticism, and of its truly evangelical Bible-oriented approach.

F. E. MAYER

The Genius of Public Worship. By Charles H. Heimsath. Charles Scribner's Sons. New York. 204 pages. \$2.50.

The author surveys the subject of worship from early times down to the present. He describes the worship in the Synagog, the early Church, the Greek and Roman Mass, the Lutheran service, the Presbyterian, Episcopalian, and the Free Church. He devotes a chapter to ceremonial art, another to architecture, and one to music, etc. His approach to the whole subject is objective. He sums up his evaluation of the Lutheran service by quoting Evelyn Underhill: "The essence of the Lutheran service, where its real spirit survives, is God's merciful coming to man in sermon and sacrament, and man's grateful response in praise and prayer."

For the discriminating pastor who wishes a refresher course in liturgics this volume will make enlightening and also inspiring reading.

W. G. POLACK

The Christian Answer. Editor, Henry P. Van Dusen. Charles Scribner's Sons, New York. 195 pages, 5½×8. \$2.50.

This book was written in reply to the present-day crisis in which the world finds itself, and it offers a liberal solution to the problems of doctrine and the social ills that have befallen mankind. It contains five chapters: "The World Situation" (Tillich-Union); "Christianity and Its Secular Alternatives" (Green-Princeton); "Central Christian Affirmations" (Thomas-Princeton); "Christianity and Society" (Aubrey-Crozer); "Christianity and the Christian" (John Knox-Union). The editor of the book, Union's Van Dusen, has written an "Introduction," explaining its purpose and showing that what it says is the expression of some twenty-five "Young Theologians," better known as "The Theological Discussion Group," among these, to name only a few, J. C. Bennett, Adelaide T. Case, Georgia Harkness, W. M. Horton, John Mackay, Reinhold Niebuhr, Richard Niebuhr, Wilhelm Pauck, and E. A. Yarrow. The heart of the book is the third chapter, which discusses "Central Christian Affirmations," that is to say, such fundamentals as "Revelation and Reason," "The Biblical Revelation," "God," "Creation, Man, and Sin," "Christ and the Creeds," "The Atonement," "Salvation by Faith," and so forth. Here the attempt is made to recast the ancient Christian doctrines into modern thought forms and to represent by means of the traditional categories doctrines suitable to modern thought. What the chapter actually attempts to do is to justify a complete denial of the fundamentals of the Christian faith and to replace them with a philosophy of religion in agreement with conceited human reason. Really it was not necessary to write this new book, for what it says has been said already about a quarter of a century ago, and more lately, in a more refined and winning way, by Dr. Fosdick. But it is well for us to be reminded again and again of the way Liberalism is bound to go. There are fundamentally two schools of thought: the Biblical and the Liberal, and the two are antitheses. The one has a positive answer for the troubles and sorrows of a sin-cursed world; the other has none, because, after all, its theology is no more than human philosophy, which is unable to cope with the perplexities which sin has brought into the world. It is tragic that the book bears the title "The Christian Answer," for the answer which it gives is not Christian in any way.

JOHN THEODORE MUELLER

Stories of Popular Hymns. By Kathleen Blanchard. Zondervan Publishing House. 142 pages. \$1.25.

This is the third volume of hymn stories by this author. In this book she discusses sixty-seven hymns, among them not only some of the most popular, but also the greatest hymns in the English language, e. g., "Abide with Me," "Blest Be the Tie that Binds," "Jesus, Lover of My Soul," "Jerusalem the Golden," "When I Survey the Wondrous Cross," "Rock of Ages," "Our God, Our Help in Ages Past," etc. By a strange oversight the index does not give the page references.

W. G. POLACK

Heart-Beats. By Arthur Meyer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1945. 136 pages, 7¼×4½. \$1.25.

"Little Messages on Subjects Which Are Vitally Close to the Heart-Strings of Humankind" is the subtitle to this book. It con-

tains a series of 44 brief messages taken from everyday life, varying from the stop-look-listen sign at the railroad crossing, kitchen pots and pans, blood banks, to the enthusiastic crowd at a basketball game. Each of the illustrations is given a spiritual application or "lesson." Or, to quote the publisher, "Each one ends on a spiritual plane, however lowly its origin, bringing out some spiritual truth for living." While often interesting, the illustrations just as frequently seem forced or irrelevant. The applications appear trite at times, but perhaps the author will argue that it is the homely application which is understood best by the man on the street.

The content of this book is evangelical, and occasionally the illustrations may serve a pastor for a sermon or a talk.

A. C. REPP

My Father Worketh Hitherto. A Brief Outline of Christianity's Expansion. By Eric H. Waldstrom. Augustana Book Concern. 111 pages. \$1.50.

This book will serve well as a textbook for men's groups and ladies' societies that have the study of missions on their educational program. The author covers 1900 years of Christian missions in a very acceptable way. However, he does not include missions in Japan, Malaysia, Oceanica, and Latin America.

W. G. POLACK

Communion Tracts. Nos. 144, 145, 146, 147, and 148. Concordia Publishing House. 5 cents each, 48 cents the dozen, \$1.00 per hundred.

A set of short four-page tracts, elegantly printed, with colored first page in suitable symbolism. Each tract offers a meditation in preparation for the Sacrament and a short prayer. Their use can only help increase the desire for the Sacrament.

W. G. POLACK

Winning the World for Christ (7 B), Lessons in Religion for Part-Time Schools, Grades 7 and 8, First Year, Semester B. Board for Parish Education. Concordia Publishing House, 1945. Teacher's Manual, 25 cents, 43 pages. Pupil Work Sheets, 15 cents.

Winning the World for Christ is the study of the second half of the Book of Acts, prepared especially for released-time classes. The material was originally prepared by the Rev. L. Braeunig of Denver, Iowa, while a member of the staff working under the direction of the Board for Parish Education. The course first appeared in mimeographed form especially for Lutheran weekday schools of St. Louis under the direction of a local committee. The present course is the second semester study, following *The Story of the Church* (7 A).

An improvement of past courses was made in so far as the story appears on the reverse side of the work sheets, which gives instructors an opportunity to assign the work sheets for homework and reading. This feature was added by the Rev. A. C. Mueller, editor of our Sunday school literature.

This material should be suitable also as a supplementary course for vacation Bible schools.

ARTHUR C. REPP

Symbols — A Practical Handbook. Compiled by the Rev. A. R. Kretzmann. Published by the Walther League. 88 pages. \$1.00. Mimeographed. Second large edition.

The author, pastor of St. Luke's Church, Chicago, also serves as instructor in church art at Concordia Teachers College, River Forest, Ill. His book is what the subtitle indicates, a practical handbook on the most common symbols of the Church. It answers many needs for this sort of material, as the embellishment of programs, service orders, convention handbooks, Sunday bulletins. It may serve as a beginners' book in the study of symbols in the day school and in the vacation Bible school.

The symbols are given in such a way that they are easily transferred to other pages. The explanatory notes are given separately. Each explanation is given with a Scripture reference, a suitable hymn from the *Lutheran Hymnal*, and the color scheme for the respective symbol.

There is also included an excellent bibliography on church art, symbolism, architecture, heraldry, etc. W. G. POLACK

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

More than Conquerors. Daily devotions, April 22 to June 10, 1946. No. 68. By the Rev. Charles A. Behnke, Rochester, N. Y. 64 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; \$3.00 per hundred, postage extra.

Unser Glaube. Taegliche Andachten fuer die Zeit vom 22. April bis zum 10. June 1946. The Rev. J. Hartmeister, P. em., Altamont, Ill. Price same as above.

From Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.:

Home Devotional Library. Pressing On. By Dr. Lee S. Hui-zenga. $5\frac{1}{2} \times 7\frac{3}{4}$. 83 pages. \$1.00.

From D. C. Cook Publishing Co., Elgin, Ill.:

Beyond All Price. By Grace Noll Crowell. $4\frac{3}{4} \times 7\frac{1}{4}$. 32 pages. 50 cents.

How We Got Our Bible. By Elizabeth Rathmell. $5\frac{1}{2} \times 8\frac{1}{2}$. 64 pages. 35 cents.

From The Bethany Press, St. Louis, Mo.:

The Keeper of the Door. By George E. Sweazy. $5\frac{1}{4} \times 7\frac{3}{4}$. 190 pages. \$2.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

From Roman Priest to Radio Evangelist. By Manuel Garrido Aldama. $5\frac{1}{2} \times 8$. 114 pages. \$1.00.

After Many Days. By Joye Hoekzema. $5\frac{1}{2} \times 8$. 137 pages. \$1.25.

101 Inspirational Poems. By Jean Connie Keegstra. $5\frac{1}{4} \times 7\frac{3}{4}$. 92 pages. \$2.50.

Inspirational and Devotional Verse. Compiled by Bob Jones, Jr., LL.D. $5\frac{1}{2} \times 8$. 336 pages. \$2.50.

Illustrations for Preachers and Speakers. By Keith L. Brooks, D.D. $5\frac{1}{2} \times 7\frac{3}{4}$. 128 pages, \$1.25.

The Hour of Power. By John Ervin Huss. $5\frac{1}{2} \times 7\frac{3}{4}$. 98 pages. \$1.25.